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NATIONAL PARENT-TEACHER

The Only Official Magazine of the National Congress of Parents and Teachers

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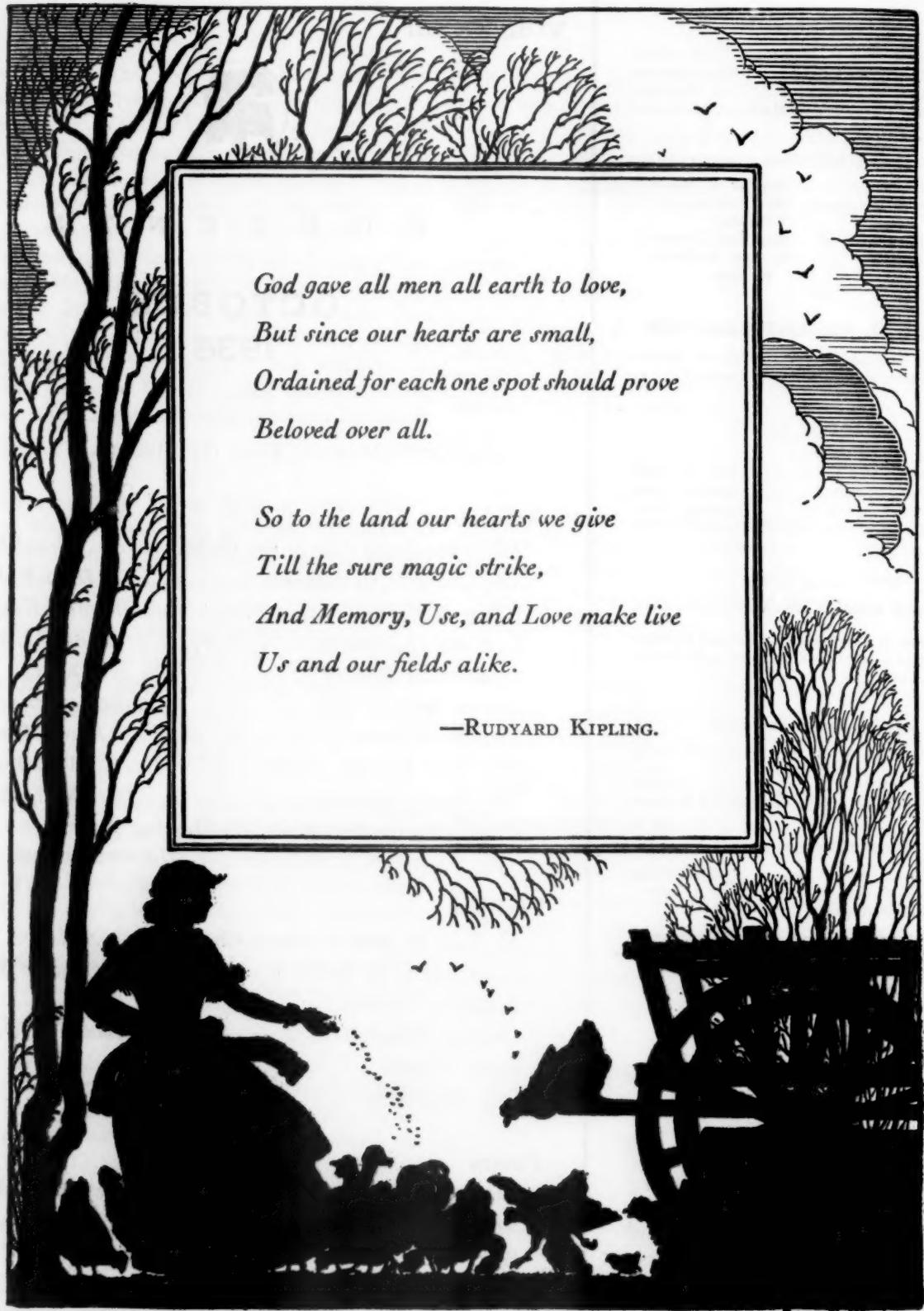
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*God gave all men all earth to love,
But since our hearts are small,
Ordained for each one spot should prove
Beloved over all.*

*So to the land our hearts we give
Till the sure magic strike,
And Memory, Use, and Love make live
Us and our fields alike.*

—RUDYARD KIPLING.



The President's Message



From Our Hilltops

OUR early forefathers painstakingly recorded something they called "The Whole Duty of Man." They set it forth in long epistles of solemn advice directed "to my son about to enter on life's journey." They presented it in tiny silk-covered volumes to the young couple crossing the threshold of matrimony. They even wrote it in quaint phrases in the block-printed primers of little children.

It is not easy for this adult generation thus to state its experiences, its warnings, and its aspirations for our children. Nevertheless, modern fathers and mothers cherish, as has each previous generation of parents, some simple and yet high ideals. These ideals, however, cannot be imposed upon our children by the stern and unyielding maxims and prohibitions of yesterday. We know today that the ideals of truth, goodness, and beauty cannot be recorded on the printed page and handed to our children with the assumption that they will be understood and accepted—just as previous generations discovered that giving their sons and daughters such names as Worthy or Faith or Charity was no guarantee that the children would personify these ideals. The badness or goodness of the children of long ago was measured according to their ability to conform to an accepted pattern. Today's and tomorrow's children must know the motive and the purpose of the ideals we cherish.

FATHERS AND MOTHERS need not deplore these changes, for they are an out-growth of our democratic way of life: Physical punishment is no longer considered the cure-all. Strength and independence have replaced submission and conformity. Family fellowship and affection have taken the place of autoocratic dictation.

If our conduct as fathers and mothers, adults and citizens, is *worthy*, then the ideals we cherish will be passed on as valuable gifts to our children. And though our children seem not to hear or heed our warnings, our admonitions, even our pleadings, once they have seen the world from our homes, from our hilltops, there will be repeated in the landscape of their own life the beauty and the strength of the gifts we gave them.

Frances S. Pethengy
President,
National Congress of Parents and Teachers

Concerning This Issue

EVERY parent and teacher is interested in guiding the child into recognition and appreciation of the spiritual and emotional values of life. These values are as essential a part of the child's development as are mental and physical skills and abilities.

This issue discusses the beauty and cultural values in modern home life, in the enjoyment of art, music, and wholesome play. Here is the modern homemaker who is constantly seeking to obtain from the home the full measure of joy that it is capable of furnishing—comfort, security, well-being, and happiness. . . . The artist and musician point out the true inspirations and satisfactions the child may derive from expressing himself either by participation in, or appreciation of, the fine arts. . . . The educator stresses the importance of normal play life—recreational and hobby interests—all that provides an opportunity for the child to feel, to express, to enjoy, and to create.

As parents and teachers we desire for our children the possibilities in the enjoyment of the finer and happier things in life so that the child's pattern of life may be rich and challenging; so that he may partake of the true joys and satisfactions which he is heir to—the fruits of a truly civilized life. In a world fraught today with strife and turmoil, the words of a former president of the United States uttered as he stood beside the grave of the Unknown Soldier are particularly fitting: "We do not need more national development; we need more spiritual development. We do not need more knowledge; we need more character. We do not need more government; we need more culture."

Art in the Daily Life of the Child

By GRANT WOOD

EVERY child should be given the opportunity to express himself in drawing and painting. This does not mean that we should try to make professional artists out of our children. It simply means that whether your child is going to be a farmer, a mechanic, or a corner butcher, he will be a happier, richer personality and a better citizen if he learns to express himself freely with pencil and brush.

To understand why this is, it is necessary to put aside a few of the traditional misconceptions about art. Let's abandon the idea that art is concerned with "beauty," a transcendent spiritual essence remote from common incidents. Let's get rid of the idea that the art activity is reserved for divinely gifted people and that esthetic perception is the exclusive property of a cultivated leisure class. Above all, let's dispense with the notion that art consists solely of a number of strange objects shut up in museums, galleries, and the mansions of the wealthy.

Let us begin as the distinguished American philosopher, John Dewey, has begun, by considering art as a *quality* discernible in everyday experience. Any experience which is unified by a distinctive quality of its own, which is not so mechanical and drudging as to sink imperceptibly into a limbo of vague happenings; any experience which is at all vivid and rounded, has esthetic quality.

The following example is cited by Mr. Dewey in his book, *Art as Experience*. A man pokes up the fire on the hearth. He does this for the very matter-of-fact purpose of making the fire burn better. But at the same time, he does not remain an indifferent spectator. He gets a kick out of the crackle of the logs, the smell of the smoke, and the color of the leaping flames. He is "fascinated" by the colorful drama of change enacted before his eyes and imaginatively partakes in it. To the extent that he extracts the flavor of the immediate experience, he is experiencing esthetically. The difference between this experience and that of creating or appreciating a fine picture is one of degree and emphasis, not of kind. In poking the fire, the main object is practical—to make the fire burn better—and the intrinsic values of the experience itself are by-products. In the work of art proper, the intrinsic values of the immediate experience are emphasized; all other values are secondary. That is the difference.

Now, while art—the unifying and clarifying quality—enters into our everyday lives, it is by no means



as pronounced as would be desirable. It is the misfortune of many of us to live unvividly. Our senses give us a dull, secondhand, fragmentary account of what is going on. Drudgery and confusion prevent us from savoring and rounding out the incidents of our immediate experience. Only too infrequently do we do something that we can say was *an* experience. There is not enough unity and clarity in our experiences; there is not, in other words, enough art.

The average child, on the other hand, lives a great deal more vividly than the average adult. He is more sensitive, more alive to his environment. Worry and distractions do not keep him from getting the sap out of life as he goes along. The simplest incident in his world is a vivid adventure. He extracts infinitely more, in proportion to his equipment, out of the ever-changing drama of immediate experience than does the average adult.

When people experience things vividly and fully, as children and primitive peoples do, it is natural for them to express themselves, to celebrate their everyday experiences through some medium. Give a child crayons and paper and he will not ask questions. He will make drawings.

This does not mean that he is "queer" on the one hand or a budding genius on the other. It simply means that he is a normal live creature, fully interacting with his environment and celebrating his experiences in such a manner as he can.

Expression, contrary to the popular notion, is not a mere overflowing of emotion, such as crying and screaming. It is a controlled activity involving the selection and organization of materials of past experience and their fusion with present situations to create new forms. The little songs a youngster makes up and the drawings he does may be naïve and crude, but they represent the imaginative interpretation of experience, simple as that experience may be. On their plane, they are as genuine art as the paintings of Rembrandt.

The development of expressive power increases sensitivity, sharpens the perceptive faculties, makes the creature more alive to the world. And ability to express oneself is in itself important to happiness. A person deeply afflicted by experience but with no way of refining and resolving his emotional impressions into the products of expression is an unhappy and inhibited person.

It becomes apparent, then, how desirable it is to cultivate the natural sensitivity and freedom of expression the child possesses—to cultivate them not as training for a special field but as an enriching of personality extending into all fields.

THE BIG QUESTION with which parents and educators are faced is: How can this be done? Should the child be given special training in art, or should he be let alone? If he needs special training, when should it be started and of what kind should it be?

In the first place, it should be remembered that technique does not constitute art; it is a secondary matter. First must come interest, enthusiasm, the capacity to react imaginatively to situations. Without these the most able technician is not an artist. This is an especially important point where we are considering art as a matter of general education rather than as a training for a profession.

In earliest childhood, if given access to materials, a child will begin spontaneously to draw and daub to express his reactions to his environment. He is doing this for himself alone; there is little, if any, recognizable imitation of external objects. But this does not mean that the drawings are meaningless marks. Ordinarily, the child invents for himself a set of unique personal symbols which represent to him objects and events in the objective world.

For example, when I was a youngster of three, I was constantly drawing little clusters of curved lines, tiny arcs opening in one direction and looking like so many half-moons or fingernail cuttings. It happens that there was a very matter-of-fact explanation for these drawings, which my mother discovered by patient and tactful inquiry. My favorite creatures on the farm were the Plymouth Rock chickens. In contrast to the white turkeys, which were tall and aloof, and the guinea fowl, which were too cynical to appeal to a child, I found the chickens friendly, human, and just the right size. If you are familiar with the charac-

teristic marking of this breed of chicken—black bars on white—you will understand my childish symbolism. A cluster of half-moons was my own private way of representing a Plymouth Rock hen.

Other symbols in children's drawings may not be so easily explained, but in any case it is probable that the youngster is expressing some sort of a vivid experience.

This period of early symbolism usually lasts for several years. During that time there is a gradual tendency towards naturalism—the representation of external objects—but it is a very naïve and free naturalism, still practised for the child's own satisfaction rather than to appeal to other people.

Through this entire period the child should be let alone. Give him materials; encourage him; but do not try to impose your own ideas upon him or to guide him along conventional lines. By intelligent and sympathetic questions, you may be able to discover some interesting things about his drawings. But don't be impatient or superior with him; don't nag him; and above all, don't ridicule him.

Great progress has been made in the handling of very young children in schools in recent years. Most youngsters in the kindergarten and primaries are now given the opportunity to express themselves with crayons and paint almost completely without external control. The chief difficulty now is with parents who don't appreciate the value of these early efforts and interfere in one way or another.

AFTER A FEW YEARS—I have found it to come usually about the seventh grade—the child becomes socially conscious with regard to his drawing. He is no longer satisfied with a purely personal symbolism. He wants his drawings to mean something to other people and, realizing that he doesn't have the technical proficiency to communicate meanings, he is anxious to improve his methods.

I cannot too greatly emphasize the importance of this period—the transition from an individual to a social point of view—in the development of the child's interest in art. It is the point where instruction in art should begin. And it is the point where public school education most often falls down *because the instruction given is of the wrong kind*. In most cases, the teaching is so stereotyped and unimaginative that it tends to blight whatever early delight in drawing and painting the pupil once had.

The art teacher in the seventh and eighth grades is supposed to teach his children certain principles of technique. He is concerned with getting these principles across as quickly and easily as possible; so he does this in a didactic, arbitrary way *without reference to the individual interests of the children*. Say, for instance, he wants to teach perspective. He sets up a strawberry box for the class to draw and all the children are required to draw this whether or not they

are interested in it. Or, in teaching some of the fundamental qualities of color, he has the children do flower paintings. Boys who consider painting flowers sissy stuff are nonetheless compelled to paint flowers and as a consequence are likely to hate "art" for the rest of their days.

This type of teaching is utterly wrong. The business of the art teacher is not to teach technique nor to transmit a body of principles. His job is to help the child develop his art capacities. Teaching of technical processes is involved, of course, but the thing of first importance is to keep the child's interest alive. The child should develop along the lines of his individual interests and should learn technique as he needs it. As he becomes involved in new experiences, he should expand and improve his technique so as to be able fitly to express them. That is the way all significant art from the humblest to the highest forms is created.

This brings up the question: What are children interested in these days? Are they primarily interested in fairy stories and other subjects which held the fancy of children a generation ago? A few years ago, an interested teacher conducted an investigation in the schools on this subject. She had a large number of children make drawings under the freest of conditions. There was no adult advice whatsoever and each child was given privacy so that his work would not be influenced by that of other children. A tabulation of the drawings showed that over 50 per cent of these children were chiefly interested in some form of transportation—airplanes, automobiles, trains, horse-and-wagons. Sports ranked second. Scenes of the wild west were the third most popular subject. Fairy tales were represented by such a small group as to be scarcely worth mentioning—though if the investigation

were made again now it would doubtless be found that "Snow White and the Seven Dwarfs" has made a difference here.

The point is that children today do have very definite interests growing out of modern life—different from those of children a generation ago, but nonetheless genuine. Instruction in art can and should be given in terms of these interests. Perspective can be just as thoroughly taught by having a child draw an airplane or some other object he is intensely interested in as by having him draw a strawberry box. Obviously, this calls for more flexibility in teaching technique than the stereotyped kind of instruction. It demands a teacher with more technical ability than many art teachers have. It also demands small classes where the teacher can give his pupils plenty of individual attention. But these things are not out of reach. Competent public school instruction in art can and will be provided for our children if the people demand it.

The main obstacle to providing children with the kind of training in expression they need is the fact that people are still laboring under the old misconceptions about art. They still think of it as something remote from their daily lives. One of the principal arguments for cutting down art instruction so drastically as to make it ineffectual is: "We don't want to raise all our children to be professional artists." The absurdity of this argument is manifest to anyone who realizes the overwhelmingly important role art plays in everyday life.

The aim of art education in the public schools is not to make more professional artists but to teach people to live happier, fuller lives; to extract more out of their experience, whatever that experience may be. Only the mentally hidebound will contend that in the long view there is anything narrow and impractical in this aim.



The Changed Homemaker

By DORA S. LEWIS

If there is one thing more characteristic than another of "changed homemakers," it is their effort to understand their family situations. They study the developing personal and group relationships, the effect of the physical arrangements of the house, and the significance of the influences and developments that grow out of the rapidly shifting social and economic conditions in which they live.

Homemakers have always endeavored to provide homes in which their families could have essential experiences in living. But there is today a growing sensitivity to personal needs of family members—needs that can be met only in the home—and a greater realization that the understandings, the abilities, and the techniques needed for leadership in homes have to be acquired as do any major skills for effective living.

New problems confront homemakers continually. Their solutions require careful weighing of values and definite reliance on intelligence, since customs, traditions, and attitudes handed down by past generations are often inadequate when tested by new knowledge. Old ways and new stand side by side unreconciled. To find the permanent values that ought to be preserved and to discover new values; to learn to give guidance to children without hampering their growth; to determine how available resources—personal interests and capacities as well as time, energy, and money—can best be invested to assure the greatest return in family living; to promote the maximum functioning of homes as vital units in a democracy—these are the challenges met by present-day homemakers.

It is through the day-by-day life of the family, its relationships, environment, and activities that progress in these directions is made. Present-day homemakers have many important roles to play as they adapt their leadership to the emerging needs of family members, particularly when there are children growing from the dependence of childhood to the self-reliance of maturity.

As workers and managers, homemakers interest themselves in efficiency, studying methods and facilities for carrying on the essential work of their homes so that time and energy may be conserved for the many



other phases of living. They organize their households enough to assure regularity in important matters, recognizing that established routines simplify living in a world where conformity within reasonable limits is necessary. But today's homemakers do not place undue emphasis on efficiency, since they have discovered the satisfactions that come from creative experimenting in finding new ways to contribute to the broader purposes of satisfying living for all the family.

As teachers, homemakers help their children approach responsibility for household tasks with interest in making progress from simple tasks to those requiring more skill. Some homemakers find it easier to do the work of the home themselves rather than to spend time teaching children to help with it. Such homemakers deprive their children of an excellent means of learning to assume responsibility, to appreciate the value of time and of teamwork, and gradually to develop competence in home activities. In varying degrees, depending on maturity and interest, young people may discover through home activities aptitudes for creating beauty in their surroundings. This beauty may be attained through selection and arrangement of furniture, furnishings, and decorative articles; through providing enjoyment for family and friends by excellence in the planning and preparation of food, or niceties in serving it; through achieving interesting results in dress with limited resources; or through planning leisure time activities with other members of the family. In addition, these successful achievements help to develop a feeling of self-respect, an enjoyment of work, and an appreciation of happy family living which depends upon cooperative endeavor.

As managers and teachers, homemakers turn their attention to making the house contribute the maximum to the life of the family. Work arrangements are mechanized and made convenient for the tasks that otherwise would be fatiguing. Comfort and privacy are assured through the provision of rooms set aside for rest and study. Living rooms are arranged to encourage participation in common interests such as music, art, literature, hospitality, and related avocational activi-

ties. Beauty and a degree of serenity are consciously cultivated. When economic factors limit the achievement in these directions, homemakers are all the more alert to the possibilities of community resources that supplement the limited experiences of their homes.

As financial managers, homemakers take increasingly important places in family living. Decisions about what to buy and what not to buy determine to a large degree not only how necessities are adequately met, but also how the security and the cultural advantages of the family are maintained. The application of practical information can be used in extending the money income. Children can be taught early to appreciate money values. There is increasing awareness of the relation between the material and the personal aspects of living. Adequate meals, well prepared and attractively served; clothing well selected and cared for; a house which is convenient, comfortable, and orderly; skill in the use of time and money; and knowledge of the care and guidance of children—these are all valued not as ends in themselves but as means for attaining those goals considered most essential to wholesome, happy living.

THE ROLE OF HOMEMAKERS in keeping the emotional tone of family living constructive and satisfying requires the deepest insight. Each family member needs to feel secure in the affections of the others, to be accepted, appreciated, and loved for himself. Each needs the security that comes from commendations that are based on genuine interest and understanding. Families that make consideration and generous appreciation of one another apparent in their daily living are setting constructive patterns for human relationships.

Friction in relationships is inevitable, since the urge to have one's own way is strong in both children and adults. Learning to consider the interests of other people and to appreciate them to the point of modifying one's own actions comes slowly. Modern homemakers are realizing that desirable behavior cannot be imposed from without, and consequently they are finding ways of gaining their children's cooperation. This does not mean giving them their own way in matters they are not ready to decide for themselves. But it does mean leadership in the direction of teaching them to take account of the effects of what they do on other people—parents, brothers, sisters, or friends.

"Give-and-take" relationships are established in many families through some form of family council. In these councils there is free discussion of the general affairs of the family—how, when, and by whom work is to be done, how money will be spent, how leisure

time will be used, how grievances and difficulties will be met, and what values are most worthwhile. In an effective family council parents as well as children take the discussions seriously; each member is given opportunity to present his point of view, and all agree to concede to the will of the majority in matters of general concern.

An important factor in the success of this method of working with children is the desire of the whole group to be fair to one another and to arrive at decisions which in the light of all evidence will be the best for the group. Children who have the experience of presenting their own ideas, taking account of the ideas of others, and, with their parents, considering the advantages and disadvantages of possible plans, are experiencing effective methods of finding solutions to problems.

The emotional tie between parents and children, and the uncertainty about when children are ready to make their own decisions without harmful consequences, make difficult the proper parent-child relationship in problems involving control. Through the study of child development parents may learn the degree of skill and of social development that may reasonably be expected at any given age and thus more fully appreciate that children should be permitted to make their own decisions. The goal that is coveted is the achievement of good judgment and self-control. These are abilities that must be built up gradually through many opportunities for making decisions even when errors in judgment are pretty certain. Failure and success are both essential for growth and as a means of helping children to understand that it pays to take account of probable consequences before they act. With increased freedom they must learn to take increased responsibility.

It is evident that homemakers need executive ability and rare judgment to maintain a balance among the many roles they are called upon to fill. Modern homemakers are consciously cultivating companionship with their marriage partners. They are continually developing as persons with some individual interests apart from their homes. They are constantly keeping in active touch with community enterprises as forms of insurance against living the lives of their children beyond the time when these children should be assuming direction of their own lives.

"Changed homemakers" are convinced that effective family living requires the utilization of every resource of intelligence which they can bring to it, along with confidence that family living can always be in the process of becoming something finer, happier, and more meaningful to family members and to society.

*This is the second article in the Parent-Teacher
Study Course: The Family in a Democracy*

I Play As I Like

By DOROTHY KOEHRING

DURING the past summer it was my pleasure and profit to spend several weeks in the home of my two young nephews, ages six and eight. Boys and girls whose ages ranged from five to twelve made up their neighborhood play group in a quite typical suburban area. As I observed daily the undirected play activities of these children, I found myself wondering about some things which I had not given much thought to before.

To Paul and Billy, I discovered, "I play as I like" means totally different activity. Their play one afternoon will illustrate. Paul, six, was joined by Laddie, eight, and Gene, nine, soon after lunch. Together they investigated the contents of Paul's play-box in the boys' room, visiting the while and giving more or less brief attention to various articles brought to light by their explorations. Later they spent a half-hour with Paul's new color book, taking turns in being artist and friendly critic. Then the cuckoo clock claimed attention. Less interested in the family clock than his guests, Paul had meanwhile made an important discovery on the back porch—new mousetraps. Already he had mastered the technique of setting them and was getting a real thrill out of very cautiously snapping them. Quickly the other two responded and a merry half-hour was spent in developing new mousetrap tricks, amid a chorus of squeals and laughter. Finally the boys drifted to the back yard for play on the rings and slide before bath time for our boys and quiet preparation for supper.

Billy's afternoon was very different. Immediately after lunch he had vanished into the corn and pumpkin patch next door where Harley, our eight-year-old's hero of eighteen, was busy cutting and pulling weeds. There Billy remained all afternoon, making himself more or less helpful and plying his friend with questions concerning such discoveries as he made of garden life and agricultural practise. Not even the gleeful shouts of the young mousetrap experimenters enticed him home and only at supper time did he present himself, a tired, dirty, but very happy little boy, eager to tell how many weeds he had pulled for Harley and proudly bearing a golden squash under one arm.

DIFFERENCES in the play interests of the two boys, so well illustrated in the activity of that afternoon, were, I noted, characteristic throughout the summer's play. Paul was generally to be found with a group, although he enjoyed Billy's company when neighbor children were not available. He seldom played alone. Billy, on the other hand, spent much time with adults, was never absent if a plumber or carpenter was at work or if Harley or any of the other young fellows of the neighborhood were repairing a car. If no adults were engaged in practical activities which he might observe or participate in, he often undertook his own constructive labors—for example, mixing cement and sand and filling cracks he had discovered in the driveway, or mending a worn-out wagon, devising methods of his own. These activities he sometimes shared with Paul or Janet, but when the larger group drifted in he was very likely soon to find other fields of action.

I soon observed that each child in the neighborhood group played in his own characteristic way. Elizabeth's play life, for instance, was an interesting study. Of course, Elizabeth was twelve and spent more time than most of the children in household responsibilities. Play time was used in two ways. Some of it she spent in arranging and rearranging her unusually large collection of miniature animals of ivory, glass, wood, and so forth, assembled from the four corners of the earth. The rest of the time she spent with the youngest children of the neighborhood, who were her devoted admirers. Sometimes she went swimming with school friends from a distance, but since no other children of her age lived in the immediate neighborhood this was only an occasional treat.

Janet at ten was the "tomboy" of the group. She liked to climb and swing. Play was always more active if Janet was present. Billy found her a kindred spirit in his enterprises with old radio parts, discarded electric fans, and similar articles.

Dickie was a "big boy" who had a bicycle. He rode nonchalantly up and down the street, announcing with an inviting honk of the horn his readiness to stop and share conversationally his wider experiences with eager and admiring little fellows. Dickie helped the boys mend kites and



fly them in a near-by vacant lot and otherwise demonstrated a friendly spirit only faintly colored with patronage. He seemed much less inclined, however, than the other boys to settle down to any really constructive play activities.

The group had its actor, too—a boy of nine named Gene. Gene was the instigator of all dramatic plays. The boat which Billy had constructed, under Gene's leadership, became the scene of imaginative play—a fishing boat, a battleship, or a sinking liner, as fancy dictated. He was at once both star actor and director in the plays. Paul, Laddie, and Janet could be counted upon to give him support; but Billy seldom remained in the group. He was likely soon to be found experimenting with mixtures of colored chalk, shoe cleaner, and bluing in a series of little bottles neatly ordered on his play table like a druggist's shelf, or engaged in some other investigative or constructive activity which Gene, *not he*, might later use dramatically.

AS WEEKS passed and I observed the activity of this spontaneous play group, I was more and more impressed with the consistency each child exhibited in his play responses. "I play as I like" expressed the attitude of these children in this undirected vacation play in the neighborhood and led at an early age to distinct differences in play activity for each. How, I wondered, could such wide differences have come about so early? And to what extent should they be freely accepted and encouraged?

It seemed to me, however, that there was wholesomeness in the interplay of interests and activities in the group. Obviously, all had richer play experiences because of Gene's dramatic tendencies, Janet's leadership in active plays, and Paul's adventurous spirit. More than that, each child had a chance to experience a natural sense of leadership in his own realm while learning his place as a follower in the fields which others dominated. "I play as I like" often meant "I'll play as you like today if you'll play as I like next time." This, I recalled, was a different play experience from my own. My mother had been very much pleased with two little girl companions who were so congenial with my sister and me just because we "loved to do the same things." Had I missed a chance for growth by my mother's well-meant encouragement of companions of like interests? Her encouragement, I remembered too, had amounted really to a rather strict limitation of playmates, all in the interest, to be sure, of our supposed happiness and welfare. Was her judgment sound in this?

The play of my young nephews and their friends led me to further observations and questions. Vaguely I became aware of something lacking in spots. Elizabeth's play with the littlest ones illustrates. Was she gaining all that she should from her hours spent with them? Patience, sympathy, understanding of the young

child she was learning, I of course recognized, but was this enough? Was she being afforded sufficient challenge to develop her own powers of creative imagination and constructiveness? Elizabeth's own special interest, moreover, had apparently failed to show desirable leading-on qualities. Her collection of animals remained an end in itself. In two ways at least, I concluded, this child's use of leisure might have been enriched. Perhaps I thought of these because they seemed to represent areas of activity which the other children also had not discovered, left to their own devices, and which all might have enjoyed with profit. Reading might have given depth to Elizabeth's interest in her miniature animals had she had from adults some help in selecting materials. Development would have resulted, also, from attempts at artistic expression, had suitable materials been at hand for drawing, painting, or modeling. Elizabeth's parents seemed to be relying purely upon chance associations to provide her with a satisfactory play life. The results did not seem to me to justify their confidence.

THUS I fell to contemplating the causes which generally lie behind the failure of parents to stimulate and provide for new and adequately developing play activities for their children. Lack of knowledge of play interests of children at different age levels, and inability to recognize the point at which play has ceased to be challenging and developing to the individual child apparently are frequent causes. Parents may, I think, also be unaware of the abilities and disabilities of their own children as these show themselves in play. Frequently, too, they are unfamiliar with the sources of suitable play materials, while of course many are unable for various reasons to procure even the best they know. In Elizabeth's case, however, the cause of failure was due, not so much to these, but to the simple fact that she was such a sweet, agreeable child, making a fine adjustment to the situation as she found it. How often, I wonder, do parents assume that all is well until their children begin to show marked signs of maladjustment as a result of unfortunate lacks in their play situation?

"I play as I like" could have been the claim (most of the time) of most of the children whose play I followed during the summer. But not always. Paul did not feel so, for instance, when confined to his own yard because he had the day before failed to remember or obey the accepted bounds for his play. Nor did Gene play as he liked when denied access to the boys' new bunk-beds as a place for his newest dramatization. And it was my own careful supervision which put limits upon certain mousetrap tricks, in the interest of little fingers. There was supervision also, upon which Billy found he must wait when he wished to heat a piece of metal tubing over the gas flame when he was constructing a steam engine which would really work!

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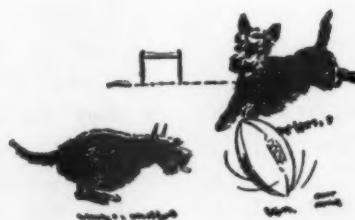
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I was impressed, however, with the fact that these children had learned to view so reasonably such limitations to their activity as were dictated by considerations of others' rights and personal welfare. Their attitude made it possible for the children themselves to share often in decisions governing their play, and in these decisions they showed remarkably well-developed judgment. I was interested naturally to discover by what methods their reasonableness and respect for others had been developed. Two factors in their supervision, I discovered, were probably responsible. First, the children were allowed as far as possible to face the consequences of their acts. Thus responsibility and caution were developed. Second, they found the adults about them both reasonable and consistent. They were not faced with easy acquiescence one day and arbitrary denial the next. Causes and effects were discussed as often as possible and policies thus established. If the children could not fully understand all the reasons, at least they were not further confused by unaccountable shifts in policies dictated by the adults. Punishments, moreover, were the natural consequences of mistaken behavior, as logical as could be arranged, and were understood by the child as the inevitable outcome of his mistake.

In another way, I noted, it was made possible for these children generally to feel that they played as they liked. Partly because their play places and their play equipment had been made reasonably safe and right for them, they could proceed with freedom. Thus "don'ts" were at a minimum. When it was impossible to remove a hazard, the children early had been carefully taught how to meet it, as for example, the four-foot lily pool in a neighbor's yard, which was a center of interest for its water life of many forms. There seemed not a child in the group who failed to appreciate the danger of a misstep here. All had apparently learned the rules of reasonable caution to such an extent that in eight years only one little girl had had her feet wet, and that accident was due to the presence of ice in a climate where ice is "unusual." Training of this

type is based upon simple enough principles. Why, I wondered, do many parents find it so difficult to accomplish?

AS THE summer passed, a question which seemed fundamental began to take form in my mind. Why, I asked myself, is such an attitude important in the play life of children? I found an answer which satisfies me for the time being, at least, in some reading I was doing. With the group of happy children fresh in my thoughts, I found it easy to agree to the premise that play is after all the prime objective of all living—an end in itself. The child whose intelligence and skill are yet too limited to permit him to make a great contribution to the means of living is naturally and spontaneously engaged in as rich an enjoyment of life as his environment and his nature make possible. Since freedom of spirit seems to be fundamentally essential to man's fullest satisfaction in living, the child whose natural activity is unnecessarily restrained knows not the full joy of living. If our aim, then, is to realize for all people the fullest measure of joy, we are not justified, surely, in expecting a child to play as *we like*, or as *we say*, except in so far as his unrestrained activity constitutes an actual menace to his own welfare or to the peace of those around him. So I argued, and if further justification be wanted for defending the free spirit in play, it seems amply afforded in the fact that normal physical and mental development depends upon maintaining in the child a condition of joy and sense of well-being. Dissatisfaction, depression, and fear which result from undue restraint, direction, and consequent sense of inadequacy and failure lead inevitably to physical morbidity and often, we believe, to mental malfunctioning as well. If then our interest is in the development of finer manhood and womanhood through childhood play, we have added reason, if not the best reason, for insisting upon maintaining such conditions that each child may know within himself the feeling, "I play as I like." To the question of *Why*, you may have another answer. I have suggested mine.



As Told by Our National Chairmen

TOO OFTEN WE FORGET that children are first educated for better, for worse, by everything that is said and done in the home, by the attitudes and habits of the family, by the language used in the home, and by the activities they see going on around them.

How important then is a home education program with practical plans and suggestions for parents to use in their task of guiding their children. When a family lives far from large centers where there are libraries and habit clinics they must make out with the books they are able to borrow or buy. But when books are not available their genius for making out is indeed tested.

Home education groups working through the parent-teacher association have used numerous aids other than books to develop family understanding, such as family conferences, home reading circles, hobbies, music, nature walks, story hours, games, and trips to historical places. Such activities as these are purposeful and educative and their influence in building personality and maintaining family solidarity is unquestionably far-reaching.

ELLEN C. LOMBARD, *Home Education*

I KEEP ON THINKING that social hygiene ought to be the most popular, the most thrilling interest in the P.T.A. You see, 80 per cent of people marry; almost as large a per cent have children. It is the country's greatest business—family rearing. Of course, sex is personal—it is sacred and all that; but you can't argue those statistics away. And when you ask me the best social hygiene way, I still say: Happily mated parents, plus common sense, equals good social hygiene.

AIMEE ZILLMER, *Social Hygiene*

SCHEDULED TIME FOR HOME VISITING in the home economics teacher's program is a new arrangement in many highschools. In an increasing number of communities the homemaking teachers are also employed for a part of the summer. Such provisions have been made as the result of very evident need for teachers to work with girls in their own homes, which are the best laboratories, and to become acquainted with their families. Those teachers who have such opportunities can guide students in choosing and carrying out their home projects more effectively. This intimate knowledge of homes should also mean homemaking instruction that is more nearly within the realm of what students can do or have in their own homes.

Such definitely planned school-home relationship will undoubtedly be welcomed by parent-teacher members, for it offers another avenue for effective cooperation. The homemaking committee will appreciate the support of P.T.A. members for this "home-visiting" program.

FLORENCE FALLGATTER, *Homemaking*

HERE ARE A FEW ACCOMPLISHMENTS of the past year taken from reports of associations from coast to coast:

Sixty-four recreation rooms have been sponsored, most of which have been established, decorated, and maintained with the aid of the P.T.A. local units. . . . Our most outstanding accomplishment was being effective in securing passage of a State Recreation Enabling Act. This took the associated efforts of several different organizations. . . . The P.T.A., in cooperation with other community groups, has been sponsoring monthly parties for all the young people over fourteen, where they may enjoy a safe good time in wholesome surroundings. . . . One association is creating a functioning public opinion for recreation so that the city authorities will take it over, and until that time the locals are maintaining a recreation program. . . . Many schools in the state have been kept open as evening recreation centers through the efforts of the P.T.A. chairmen in those communities cooperating with the W.P.A. . . . Perhaps the longest step forward in our city has been made through our P.T.A. working on a vacant lot plan. Insurance has been taken out on these lots at \$2-\$3 per year. There will be supervisors present, some trained, some from W.P.A., also trained, and some volunteer from the P.T.A. fold. . . . Three schools secured playgrounds under P.T.A. insistence, in cooperation with other civic groups. . . . Dances were sponsored twice a month with students taking charge and P.T.A. committees acting as advisors, very successful. . . .

And we noted that 447 associations reported hobby groups!

J. W. FAUST, *Recreation*

Law and the Family

By ROBERT J. WHITE

ONE VITAL factor of the parent-teacher relationship—seldom discussed—is the influence of law upon the family.

To understand adequately the history of the human race, its present problems and trends for the future, one must trace and interpret the evolution of the regulatory influence of law upon the family. Even in tribal living, law regulated family relationship. All peoples have not only believed but have enforced as well the basic principle that the family is the cornerstone of society. That is one reason why laws have been enacted to take the marriage agreement and its natural outgrowth, the family, out of the field of ordinary contracts into the select class of contracts of vital importance to the state termed "contracts affecting status." For marriage is above the whim of the parties and retains permanence in modern law because of its intimate effects upon the general welfare of the community itself.

II

IN ORDINARY CONTRACTS, the state is more or less indifferent. To be sure, if contracts are broken, the law offers the injured party the remedy of a lawsuit to recover money damages or in some cases specific performance of the contract. The law will not enforce contracts contrary to public policy. But if both parties agree to cancel the contract, the state has no interest in the matter. Marriage, however, is a "contract governing status" and therefore affects vital interests of the state. Thus the state puts up hindrances to hasty, immature, and ill-advised unions. And once the parties are married, the state places burdens upon both parties, fixes legal rights, and seeks to prevent by both criminal and civil laws the breaking of the unions and the shifting of added burdens from the parties to the state. Thus the law restricts the causes of separation and divorce, gives rights to maintenance and support to the spouses, fixes rights of inheritance which cannot be evaded by the parties, and numerous other mutual legal rights and duties. All this is done in accord with certain fixed American legal theories in regard to the family.

III

SINCE THE EMPHASIS of contemporary thinking is economic, it can readily be seen that the United States has real reason for fear arising from the grow-

ing burdens of thousands of child marriages, from nearly two hundred thousand annual marital desertions, from one divorce in six marriages, and from the rise of juvenile delinquency. Apart from the spiritual losses and the broken morale of human beings, the financial cost of broken family relationships is staggering.

"Jurisdiction," a legal term which means the power to adjudge a legal controversy and determine the rights of parties, rests in family relationship almost exclusively with the individual states, not the Federal Government. That is the principal reason for the various and sometimes contradictory laws which are found in the total body of family law. There has been some effort to establish uniform state laws in this respect, but the progress can hardly be called satisfactory, for the confusion still persists in American law.

The states are attempting to cope with the situation by enacting various laws governing the age of marriage, by requiring a marriage license and maintenance of public records, by some uniformity of divorce laws, by premarital physical examinations, by laws of descent and distribution, by slum clearances, by higher wages and standards of living, and by compulsory educational standards.

How did this legal situation develop, and how successfully have these legal measures regulated the family in American society? Under the American inheritance of English law, there was little legal regulation of the family. The husband and wife were one person—and that person was the man. He had absolute control over the custody, care, and education of children, which sometimes led to cruel abuses. Adoption was unknown to the English law until 1926. The change in position of women has resulted in legal changes until today the mother and father stand on an equal footing in the matter of the custody of the child, and the sole test for the court is "the best welfare of the child." The transition from rural to urban living, from farming to an industrial existence, raised increasing threats to society from families which were either unable or unwilling to care for and train their children. The minimum requisites for school age, the truant officer, the vaccination requirement, and a number of other regulations, marked the first era. But these were plainly not effective when people congregated in great cities, worked for substandard wages, were crowded in unsanitary hovels, where the

children sweated in labor or found relaxation in the dives and sore spots of many American cities. However much we may sing the praises of our pioneer forefathers and their descendants in the open spaces—they were a sorry lot as planners of wholesome family life in great cities. Society had to fill the gap they left in urban centers by industrialists without a social conscience.

By the force of law, the state lifted children from coal mines and factories, lifted their fathers and mothers from economic abuses. This society did by minimum age and wage laws, sanitary regulations, pure food laws, anti-loan-shark laws, higher compulsory age educational regulations, and a multitude of other enactments designed to protect decent and healthy family life.

IV

OUTSTANDING AMONG our difficulties today is the momentous problem of aiding the numerous group of young people who have finished their education but who cannot find jobs. Any experienced educator understands the baneful influence of such a national condition upon the family life of the nation. The corroding effects of enforced idleness upon character, the moral dangers of postponing marriage and normal family life, and the hopeless discouragement and bitter cynicism of such youth present a grave danger to future family life and the welfare of the nation. Some very praiseworthy efforts have been made through laws, particularly social welfare legislation. But the problem will require more than legislation for any permanent and satisfactory solution.

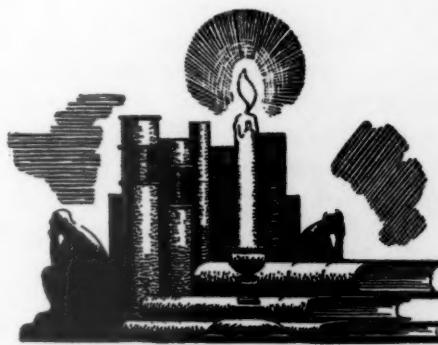
These measures typify the role of the law in family life. Where character fails, and selfishness threatens the security of the family, the state steps in and attempts to fill the gap by the mandate of law.

While the failure was excusable in many instances,

too often the families themselves had some share in the blame for the increase in divorces, desertions, abandonment of children, and crime. To fill this gap the law yielded to society's demands for liberal divorce, though it passed criminal laws against family deserters and persons guilty of nonsupport or abandonment of children.

The law has done much, and we live in an age in which the laws affecting the family directly or indirectly are multiplying fast. One of the great popular American errors is the childish belief that "a law" can remedy every evil and bring about model conditions. Laws have accomplished much and can do still more. But law has definite, and very definite, limits as a regulatory force in society. Parents and teachers alike recognize the difficulties experienced in homes lacking in inner respect, control, and stability—homes which do not furnish their members with satisfying affectional relationships. For this lack of inherent solidity the law has no remedy. This is a defect which only parents themselves can remedy, through a realization of the dangers which threaten the family and through assuming the measures which they themselves must work out.

The restoration of the family life—inner and satisfying familial relationships—can come only through an acceptance by parents of the fundamental principle that marriage is not a jaunt for pleasure but a serious and worthy responsibility. For the paradox holds true in marriage that sacrifice—as strangely unfashionable as it seems—is the keystone of marital happiness. The law can only be effective and stop dangerous abuses which threaten society. To enact laws which attempt to do more than this is wasted effort. The key to successful family life lies in the hearts and character of the people, not in the dusty tomes nor the freshly printed volumes of enactments.



Discovering Reality

By JOHN M. DORSEY

THE following conversation between a parent and a psychiatrist took place in the psychiatrist's consulting office. The psychiatrist, a father of three children, is highly trained, well-poised and well-informed. His observations indicate disciplined, straight thinking. The parent, an intelligent woman, is a little uncertain in her thinking, and her reasoning is still uninstructed along some important lines. She opens the conversation—

"We are planning to send our boy Tom to a different camp next summer."

"Why? Didn't you like the camp he was in this year?"

"Yes—that is, we did in a way. It seemed to steady him emotionally, but there wasn't enough supervision in it. I can't bear to think of his doing all the things over again next summer that he told us were done this year. You know how children are. You can't leave them out of your sight for a minute before they're into mischief or danger of some kind or other."

"But you have to begin to leave them out of your sight some time."

"I know, but I hate to think of the possible consequences. For example, choosing his own food, or sleeping out overnight, or riding on a horse, or catching cold, or getting in a fight, or being alone in a boat even if he can swim are risks I hardly dare think of."

"Perhaps so; but we've noticed that our children have seemed to learn to develop thoughtfulness and caution only to the extent that they were gently directed away from our constant supervision towards their own freedom. Mental hygiene experts tell us that the need for feelings of independence and responsibility must first be created in a child. It is when he really feels that need that he responds to it just as he responds to all of his *real* needs."

"Do you mean to tell me that a person begins to develop such feelings when his own experiences reveal the need for having them?"

"Yes, I do. Furthermore, the balance of independence and responsibility is of the greatest importance in child guidance. Therefore, it must be most carefully watched. Under the influence of too much or too little supervision and guidance

This article is a digest made up of actual conversations which took place in the author's office when parents, actual parents, came to him with their mental hygiene problems.

from his parents, the child tends either to become too dependent and broken-spirited or, just the opposite, he tends to rebel and assume independence before he is really grown up enough to do so adequately. Children under the influence of unwise super-

vision develop the well-known reactions either of feeling that they are inferior and can never grow up, or

of feeling that they know everything and that there is no need for them to grow further."

The intelligent but somewhat anxious mother shows interest and understanding. "You are a doctor of the mind. You and your wife seem to be able to look at what your children do with less feeling than George and I when we consider plans for our youngsters. Still, everyone knows how much you really are interested in your children."

"Well, it is true that my special training has helped us. We finally discovered that there are a great many truths about bringing up children that seldom just dawn on the parents, but rather have to be learned. And at first many of these truths were not so palatable to us."

"What one truth helped you most, may I ask?"

"Well, probably the one that was the least palatable to us was one that a great scientist showed us. I had just begun my training and was inclined to be un receptive to a proved fact that this specialist had just revealed—something about 'We would be greatly steadied in life if we realized how completely our heartaches were bound up with, and dependent upon, conceit.' This doctor turned to me and very calmly and deliberately asked, 'Is it your habit to think of yourself as the source of all knowledge?'

"That question really started me thinking. I talked it over with my wife and we both began to realize how comfortably we had been going along, passing judgments on people and events, abolishing facts as though they were only phantasies, or respecting phantasies as though they were actually realities. We began to see the dangers to our children inherent in the foolish life-strategy of believing what you want to believe in order to be happy."

"All that you say sounds convincing. But what are the main facts about parents and children, and how can one be sure that they are facts and not just some other person's phantasies?"



"I don't blame you in the least for expressing such an attitude. In our work we find that everybody who has a mind tends to think that he is a specialist of the mind. The situation reminds me of the story of the young girl seeking a position as nursemaid who, when asked if she knew anything about children, responded, 'Sure, I know all about them; wasn't I one myself once?'"

"Don't misunderstand me. I do not wish to imply that one can be a psychologist and not have a mind. Rather, I mean that in order to be a psychologist one must know just what kind of a mind one does have. Without attaining, through self-insight, freedom from one's own wishes and fears and complicated prejudices, a person's evaluation of facts is usually colored and distorted."

The interested parent thought a moment and then said, "That may be, but now you are getting a little difficult to follow. Can't you tell me, in a few simple statements, some of the main facts regarding parents and children that a husband and wife should know about?"

"Yes, that I can, because as a psychiatrist and as a parent I have been eager to accumulate just such information. What kind of facts are you particularly interested in?"

"Well, you seem to think that mental health is important. First of all, therefore, I'd like to know the main difference between a mentally 'sick' and a mentally 'well' person. Can you tell me that in simple terms that I can understand?"

"Yes, I believe I can. A specially trained psychiatrist, who was famous for his scientific accuracy, made all of that clear to me. He said that the highest form of adult activity is the facing of reality. He added that even doctors sometimes passed over quickly and lightly two important facts: first, that persons of sound mental health tend to be anchored strongly in reality; and second, that persons of unsound mental health, that is mentally abnormal persons, tend to deal very greatly with unrealities.

"Facing reality consists in overcoming one's own blind wishes and accepting facts as they exist. The acceptance of facts develops responsibility and humility. The development of these traits can easily be seen in real scientists. The sponsoring of one's own wishes produces a feeling of unlimited personal power and lack of responsibility to society. The development of these traits can be evidenced in sick minds.

"When the situation within the home is handled with intelligence, reality is its guiding principle. This rule means that the relationship between members of the family is based upon the proper, the *real* conception of their relationship with each other; that is, parents are husband and wife facing reality together and thus teaching this invaluable lesson to their children."

"Thank you, doctor. You encourage me to ask you one of those questions that is always important—you

know, the kind of question that you feel you ought to know the answer to, but do not. One hears so much about 'mental hygiene' these days. Can you tell me, again in simple terms, what mental hygiene really is and what it aims to accomplish? Of course, I know that it aims to prevent mental disease and promote the general understanding of mental illness, but what does mental hygiene teach and how does it go about it?"

"Your comment about questions once more reminds me of a valuable remark I heard a great educator make: 'In education there is nothing more reprehensible than telling anyone anything that he is not ready to hear—unless, indeed, it be not telling someone something that he is ready to hear.' But to get back to your questions about mental hygiene.

"Mental hygiene is a division of medicine that has as its chief purpose the development and maintenance of intelligent living. By 'intelligent living' is meant the development of the personality to its greatest capacity for testing, evaluating, and reacting to reality.

"The 'goal' of mental hygiene is to establish and maintain the home as the guardian and teacher of the best ideals for furthering the child's development. It seeks to produce the individual who is socially well adjusted, who can tell the difference between the wish and the fact and can take kindly to the fact—in other words, an individual who can stand on his own feet, make his own decisions, face forward, and accept adulthood's responsibilities.

"The essential business of a growing person, as I have said, consists, above all else, in 'keeping in touch with reality.' In influencing the character development of his children, the parent can transmit no higher life-strategy than that represented in his own readiness to adapt his wishes and fears to the facts rather than his over-readiness to read his wishes and fears into the facts.

"It is what the child learns in his home that will always come most natural to him and seem most reasonable to him. Furthermore, children become uncomfortable in groups where they cannot apply what they have learned at home. They therefore tend to drift toward the comfortable levels of those groups in which their home patterns, which come natural to them, can find the easiest expression."

"Just a moment, please. Tell me, does anybody know just what is the most important example to live out for his children?"

"Indeed yes. *The greatest lesson that parents can teach their children is that of how to become real husbands and wives. This invaluable lesson cannot be taught by parents who themselves represent inadequate husbands and wives.*

"In brief, then, mental hygiene should teach parents that regardless of their wishes or fears in the matter they must teach their children what they as parents are; regardless of their wishes or fears in



the matter they cannot teach their children what they as parents are not; regardless of their wishes or fears in the matter their most valuable lesson to their children is that of how to be husbands and wives facing reality."

"I don't wish to appear ungrateful, and all that you say seems very logical, but you've spoken so much about 'reality' and 'facts.' But is not 'reality' an individual matter? We are all human beings, and we have to see and experience what happens to us according to what our senses register in our own minds, don't we?"

"You are quite right," replied the psychiatrist. "Any other kind of reality would be a worthless abstraction. But one must be mindful that few people can approximate a capacity for photographing reality. In this respect many of us resemble painters far more than photographers—and we both know to what extent the artist can project his individuality rather than his subject upon the canvas. Furthermore, we do not hesitate to take advantage of every means like microscopes, ear-phones, and all that science offers for improving upon the use of our senses. If we really wish to know the lettering on a sign

beyond our vision, we should not hesitate to enlist the aid of a sharper eye than our own. Or, in a foreign country language disability does not stop us; we acquire at least a working knowledge of the language. Similarly, when questions of behavior are concerned, we learn to turn to and rely upon highly trained scientists whose opinions are more expert and specialized than our own. As far as behavior is concerned, everybody tends to think that his watch tells the right time. So in the matters of judgment everybody thinks that he is right. But somebody may be wrong and, by the same token, somebody may be right. The mental hygienist looks for facts amidst the appearance. First of all, he studies himself in order to understand how his particular personality distorts the facts. By making himself conscious, or deeply aware, of the errors in his own mind's eye, he is at the same time freeing himself from these errors. No doubt you have heard before that knowledge is freedom. Well, then, when he has in this way first discovered himself, he is free to discover other facts in reality."

"Yes, I agree to all that, but can you tell me still more about reality?" persisted the parent. "For example," she went on, "how can my improved sense

of reality help my husband and me to be better parents for our children? As far as I can make out, it's all a merry-go-round. The mental hygienist sees the child and says that the essential problem lies in the parent. Then, he sees the parent and decides that the parent's difficulty goes back to his childhood. After all, the proof is in the pudding, as we say, and what's to be done about it all?"

"Again, you are right, with the exception that the attitude of discouragement that you suggest is not justified. The great lesson that my wife and I learned was that in order for a person to improve anything or anybody he is interested in, it is necessary for him to begin by improving himself. The mother who throws herself on the bed and cries or has a temper

tantrum when she cannot have her own way, or the father who sulks and refuses to speak to anybody because someone else has read the paper before he has gotten to it or because he has misplaced his pipe, is not equipped to teach the child self-control. Parents must begin by first training themselves before they can begin training and guiding their children.

"To live in touch with one's realities is to know what one is 'mostly.' The

directions derived from that knowledge aid one to mind one's own business. But we are all familiar with the mental disease, crime, and other sociological problems directly connected with the adult living out the child's realities; with the wife remaining mostly her parent's daughter; with the husband remaining mostly his mother's son, and so on.

"In many homes, the husband in relation to his wife often wavers in his behavior between being, at one extreme, his wife's 'parent,' and, at the other extreme, his wife's 'child.' Similarly, the wife in relation to her husband often wavers between being, at one extreme, her husband's 'parent,' and, at the other extreme, her husband's 'child.' Most homes experience samplings of these hangovers of family attachments. Don't you think, though, that where these unrealities or others, like undesirable brother or sister hangovers, crowd the marriage situation, they may introduce serious threats to marriage happiness and thus hinder intelligent home living?

"Parents who have discovered and can evaluate their own (and, later, each other's) strengths and weaknesses are in a superior position for directing their homes in reasonable, natural ways. Here we come to

UNDERSTANDING

*This fall, as ever, school days bring
Back to their classes, back to me,
These wistful lads, so loath to leave
Their summer play where each was king
Of all his realm of make-believe.
Too clean for comfort, absently
They greet my questions with blank looks.
Here in my class I do not see
Small boys, too quiet and too good,
Or scholars silent at their books,
But Indians, creeping through dark wood,
And anglers, patient by still brooks,
And famous fliers who have flown
The proudest ships boys' dreams have known.*

ELSIE HACHENBERGER

a point of greatest importance. It is what the parents feel, what they 'live', rather than the wishes for their children's welfare that they 'teach' that has the only profound influence in the home. Inferior homes are characterized by this substituting of the wish-for-welfare in place of the actual living-out-in-reality of such patterns. The children, to be sure, learn these commendable wish patterns, but, what is far more important, they also learn the undesirable home realities that accompany them. For example, the child who is cursed by his father for stealing may be learning not to steal, but he may also be learning to curse. The child who senses the attitude in the home implied in the remark, 'We must be careful around the children,' may be kept in ignorance of what specifically is happening, but he may also be learning how to dupe his parents. Thus, we see the vicious circle established which is passed from generation to generation: children growing up to pass on to their own offspring more inferior home atmosphere with its accompanying good wishes. Emotional maturity can't possibly be a cultural legacy under these circumstances!"

"I suppose that by this time you must be tiring under my barrage of questions, but you have been so helpful thus far that I wish to ask one more last favor. You talk about 'adulthood' and 'emotional maturity.' I have heard those words used a great deal. They are very popular right now. But just what is meant by maturity?"

"That is the best question I can think of to end our helpful talk. It happens to strike full upon the subject of greatest interest to me. For, after all, isn't our chief wish to have our children grow up, mature, become free, independent, responsible men and women?

"To become mature emotionally, children must become adults in relation to adult parents. They must develop to reach equal footing with adult parents. I mean, the adult meets his adult parent 'man to man.' The truly adult parent welcomes this relationship. When a person knows deeply, realizes fully, that his 'reaction to others' is always dependent directly upon the relationships existing between the various parts of himself; and that hating one person, loving another, fearing still another, all derive their emotional values simply from attitudes existing between the various parts of his own self—then it does not occur to him to cultivate extreme emotional responses. Rather, *this acceptance of full responsibility for what he is and does* means simply that he has 'found himself'—that he is emotionally mature, that he is an adult."

"Well, you speak so calmly and gently and your whole manner is so matter-of-fact that I cannot help being deeply impressed by all that you have said. Much of it was a little difficult for me to get, particularly to get all at once, but I shall consider it further. I am most grateful for your friendly interest and I'm sure that anyone as practical as yourself will be glad to know that I feel that the time and energy you have given me have been well spent."



Fun At Hallowe'en

By LOUISE PRICE BELL

HALLOWE'EN is to youngsters one of the most exciting times of the entire year. There is something about this "eve" that holds a charm for children. Perhaps it is the mystery and the enchanting magic with which Hallowe'en is endowed that satisfies the imagination of children, especially school children who have either heard or read about elves and goblins, sprites and fairies. This night is set apart from the ordinary, the routine, and it does not matter whether the children celebrate by following the traditional custom of dressing in costume and going from house to house for a handout, or whether they celebrate merely by scooting hither and yon with sheets tangling about their feet—they have a glorious time, anyway!

Mothers like Hallowe'en, too, but rest much easier if they know just where their young offspring are. For it seems that children in celebrating often adopt the antics of the goblins and witches instead of the sprites and fairies. To many parents, Hallowe'en has come to mean a time for heaping of rubbish, soaping of windows, and sometimes even for destructive activities which result in damaged property and general disturbance. But these conditions need not exist. Children can celebrate Hallowe'en with activities that are wholesome and enjoyable. And a party at home can be creative and constructive fun! What child doesn't really love to go to a party? And any mother can give her children and their friends a joyous time for a small amount of money on this haunted eve, since elaborate plans are unnecessary and out of keeping with the spirit of Hallowe'en. Simply inviting the youngsters in for a taffy-pull or for apple-bobbing will delight them. All you really need is a group of giggling hooligans dressed up in funny costumes, an unlimited supply of popcorn, and a tub of water in kitchen or basement, for them to declare you are *keen*.

If you want to stage an extra-special affair, invite them all for supper, thus making sure that they assemble and disband early (though they needn't know your idea!). Stretch the dining room table to its full capacity, cover it with one of the gay paper cloths of Hallowe'en design, a conventional white cloth, or a heavy brown wrapping paper secured from your

market man—just take your choice. Sprinkle autumn leaves, black paper cats, bats, owls, and witches in exciting confusion over the table covering. A hollowed-out pumpkin filled with rosy apples, grapes, and nuts may serve as the centerpiece.

Throughout the entire house, grinning jack-o-lanterns should be employed for light whenever possible, but in the dining room use only jacks and tall orange and black candles.

Serve on the gayest china you have; do not be fussy about the china matching because it is color you are interested in this time. Or, use the bright Hallowe'en paper plates and paper napkins—they will save you work and are very inexpensive.

Have all of the food to be served, except the dessert, in place when the children come to the table;

there is something about a well-laden board at Hallowe'en supper that has a particularly satisfying effect upon hilarious youngsters. Small ramekins of golden baked beans may be covered with a grating of orange cheese and decorated with faces made from pieces of ripe olives. On the plates beside the ramekins have brown bread sandwiches with top-layer faces through which the yellow

butter eyes, noses, and mouths appear, cut as comically as you can.

At the left, place salad plates adorned with jack-o-lantern salads. These individual jacks are made by laying bright orange peach halves, curved sides up, on crisp white lettuce shreds, which are easier for children to manage than whole leaves. Use blueberries or small raisins for eyes, whole cloves for noses, and curved strips of red apple skins for mouths. Another salad suggestion consists of cooked apples which have been peeled and cored, then carefully simmered in a syrup that is colored orange with vegetable coloring. The cored apple is then filled with cut-up oranges. Faces may be made upon the sides of the apples. These may be given hats with pineapple slices for brims and marshmallow crowns.

If you have large mugs, use them for steaming hot cocoa. Into each mug of cocoa, drop another grinning jack—this time made by painting the faces on marshmallows with a brush dipped in melted sweet chocolate.



When the foods served first have been eaten and the children have had time to examine their favors, clear the table and bring in the dessert—gorgeous witches' hats. These are made from large cookies and ice cream cones—both iced in orange. The cone (which is the hat crown) is filled with ice cream at the last minute before it is inverted upon its wide cookie-brim.



A HALLOWE'EN party without playing all the old traditional games would be unthinkable! We all know about the apple-bobbing, the pinning the tail on the donkey, and so on. But should you care to add a few more games to your repertoire—games that are just a little different—here are a few suggestions.

The Hallowe'en polo race requires two kiddie-cars or scooters to serve as horses and small squashes or pumpkins to serve as balls. Choose two polo players to start the game, station them on their "horses" at one end of the room, and tell them to make the goal at the other end, using small brooms which you give them for clubs. The winners may be rewarded with toy brooms to take home—witches' brooms, of course.

Apple-toss requires a large hollowed-out pumpkin and five apples. Put the pumpkin in place and show the children the starting-point; then, in turn, give each a chance to toss the apples into the pumpkin. Those who succeed in tossing all of the apples into the pumpkin may be rewarded with cinnamon apples on sticks.

No Hallowe'en party would be a complete success without a fortune-telling game of one kind or another.

Pare an apple, making certain that the peeling is kept all in one piece. Toss the peeling over your left shoulder, and it will form the initial of your future husband's or wife's first name.

Another game for selecting partners involves singing. Give each child a slip of paper on which is written the name of a song. There are two slips having the same song title. Each child finds his partner by going around in the group singing his particular song.

There are many more games that will be fun for the children, and parents can easily find them in the store of books and magazines containing material on Hallowe'en. It is really fun to plan a Hallowe'en party. Try it and see!

But back to our Hallowe'en party! When the hour grows as late as you think witches, ghosts, fairies, and "wailing cats and flying bats" should be out, pile the children into car, truck, or what-have-you and take them home. As a farewell gift they may each be given an orange paper horn with which they may toot and hoot their way home with great glee.

So ends one Hallowe'en party. Effort that might have been spent on destructive activities resulting in damaged property and righteously indignant citizens, has been directed into desirable channels; and children—gay and lighthearted school children—have had enough Hallowe'en fun until next year when all the strange and eerie and delightful creatures of the land of make-believe will again inhabit our earth; and again the house will be alight with the glow of jack-o'-lanterns and ring with the merriness of children's laughter.

ALLHALLOWS EVE, 1938

*Phantom figures of the night
Merge and fade in eerie light:
Grinning goblins, lanky ghosts,
Popeye sailors filled with boasts,
Highland lassies, buccaneers,
Chinamen and gypsy seers,
Fair Snow Whites and Mickey Mouses
Seeking food at friendly houses!*

*And who could ever quite believe
That on this mystic, magic eve
This flock of spirits, superfine,
Would be in bed by half past nine!*

—ROMA EVANS IVES

Editorial . . . It Is Worth While

A WOMAN of eighty who was asked what had kept her so young replied: "I have worked for many unpopular causes."

We who are parent-teacher workers also have the advantage of working for a cause which is still on the firing line and which requires all the red blood we can muster. It keeps us young to battle with our wits, and the battle is worth while for we believe in ultimate victory. Lest we become weary with well-doing we ought to remind ourselves of a few reasons for the worthwhileness of our work.

The permanence of the Congress objective. New methods will be devised. New techniques will be developed. New publications will be written. But always the objective of parent-teacher work will remain—to give all children an unhandicapped start. Insofar as this objective is realized shall we solve a nation's physical, economic, social, and spiritual problems. We have to do with great foundations which underlie all of the important superstructures of everyday living and thinking. We may, in over-zealous devotion to details, fail to glimpse the importance of what we are doing, but I am assured, after twenty-eight years' experience, that the National Congress of Parents and Teachers "is the most fundamentally constructive force in the world today." I have quoted the words of Theodore Roosevelt spoken many years ago. They are truer now than ever before. Our satisfactions are bound up in the knowledge that we are trying to make a brighter and a happier world, and that no objective is more worthy of devotion than ours.

Sales resistance is decreasing. The parent-teacher idea has by no means been sold to all sections of the country, but more than two millions of people are more or less in sympathy with its purposes. With less frequency do we hear these—and similar—remarks: "What was good enough for me, is good enough for my children"; "the little red schoolhouse turned out better men and women than the million-dollar modern schoolhouse"; "instinct is all I need to make me a good parent"; "I wouldn't tolerate a parent-teacher association in my school system."

Ancient prejudices about "newfangled notions" are giving place to study courses and to progressive methods of dealing with youth in both home and school, and recreational activities are sparing the rods of obdurate fathers. The work of putting intelligence in the saddle in place of unreasoning tradition has gained

a running start. But only a start. There are new generations of fathers and mothers and children and teachers and school boards coming on, and therefore parent-teacher work will have to go on with more and more wisdom and greater and greater organized power until there are no more boys and girls. It is this going on, with constant adaptations to changing conditions, that will keep our Congress young and virile even though individual workers may pass.

Friendships by the way. Another personal conviction is that friendship is one of the sweetest by-products of cooperative work. Golf and bridge and travel may bring transient pleasure and recreation; but nothing brings more permanent satisfaction than the human relationships which spring from working with others in a good cause. Differences of opinion honestly expressed sharpen wits and broaden viewpoints. The struggle to find means of egress from difficult situations binds the strugglers together for life. The union of earnest souls to fight the enemies of youth brings its own reward.

The partner in golf or bridge or the travel companion may or may not influence our lives; but those with whom we plan foundations for the future of a new generation come permanently into our hearts. When we attend local, state, or national gatherings we meet real friends who think as we do about vital matters. Even though we do not communicate with them for months or years, we know them and like them. When we meet again the threads of friendship are picked up where they were laid down.

One of the great rewards of our Congress work for which we ought to be thankful is found in the friendships we make all along the way. From these personal friendships it is only a step to a feeling of kinship to all people in all lands who are so conducting themselves as to encourage in children and youth clear thinking and clean living.

International relationships gain a new meaning in the light of child welfare possibilities when all nations shall have submerged their material difficulties and shall have combined great armies of constructive forces in a bloodless war to build up youth instead of destroying it.

"Time is a lenient God," Sophocles said, and future parent-teacher workers may see the realization of some of our present dreams.

MARTHA SPRAGUE MASON

Twenty in 1938

By FRANK KINGDON

THE American youth who is twenty years old this year was born in 1918. This means that the first decade of his life, the powerful formative period, was spent in the years following the war when the social excesses of post-war reaction, the respectable lawlessness of the prohibition experiment, the bizarre activities of gangsterism, and the economic mirage of Coolidge prosperity combined to create one of the most unrestrained and least ethical eras of our history. Neither home nor school nor church, nor all combined, could quarantine a growing child against the active poisons he breathed in the air of that decade.

His second ten years, as he began consciously to assess his world, have been lived in the disillusion and insecurity of the depression era. He has seen the collapse of fortunes, agricultural bankruptcy, bread lines in the cities, industrial bewilderment, suspension of the banks, growth of labor unions, and a sharpening of strife between government and business until social discussions have practically ceased to be debates and have become exercises in epithets and recrimination. He has stood with his friends confronting the sign "No Help Wanted," as it has hung on factory and office doors. Neither home nor school nor church, nor all combined, have surgical skill enough to cut any of this out of the body of his experience.

In addition to all this, he has lived all twenty years in a world of wars and revolts. He has never seen a newspaper without its tale of strife. The years of his life have surged with revolutions affecting three-quarters of the population of the world and with wars, declared and undeclared, in Europe, Africa, Asia, and South America. From Lindbergh to Hughes he has seen his own contemporaries weaving swift and ever swifter strands of transportation to tie him more closely in destiny with all parts of the world. Through wireless and radio he has felt the breath of the nations touching him more and more intimately. The clamor and crash of world crises have become familiar to him and he takes sides, spurning or following not only the leaders of his own country but also the foremost men among peoples outside his borders. Home, school, and church have themselves echoed with the voices of clamant debate and the booming of the guns.

HERE, then, is a summary of the world a youth of twenty has known: one decade of delusion and prosperity, one decade of disillusion and depression, both against a background of war and revolution.

To generalize about youth's reaction to all this is impossible. There are some young people safeguarded

by homes with relative security who have been only remotely affected by these events; they may be academically interested but they have not felt the urgency in their bones as have those more vitally affected. These others, caught in the mesh of events, have known wage uncertainty and governmental administration as direct facts controlling their bread and butter, their clothes, their recreation, and their chances for education; they are immediately and passionately a part of the world they never made. The youth of the city and those of the farms have distinct points of view colored by the varied settings of their lives; they might find it difficult to formulate their agreements speedily. A group calling for specific consideration that has probably felt the current difficulties to an intensified degree is that of the young people of foreign-born parents; their adjustment is difficult at any time, but doubly hard in a period of economic insecurity, exacerbated to the extreme for those who spring from groups against whom economic discrimination is exercised.

WHETHER as parents or teachers, therefore, our first task is to know the actual young people with whom we are dealing. The only effective guidance we can bring them must be based on their own experiences. We must talk to them in the language of their own interests. This is more important than some of us realize. Young people do not talk easily with their elders, partly because of a natural reticence, but also partly because the language of adults is carried through with an accent strange to them, an accent of experience that sometimes approaches an accent of dogmatic finality. It is difficult for youth in the process of discovering their world to accept from maturity words cast in a form implying that the meaning of experience has already been discovered.

The feat of imagination required of adults if their words are to become a warm part of the unfolding experience of youth is a great one. The average mature person remembers what he was and what he wanted when he was young and draws the easy conclusion that his young people are as he was. He gives them what he wanted when he was their age and flatters himself on his understanding. Often he misses the point by so doing. Each youth is an unprecedented person in his own right and must be treated as such. The language and methods of our own youth do not necessarily meet the needs of a younger generation that has grown up in a different world.

Two equally sincere observers might bring apparently opposed reports on the attitudes of our

contemporary youth. One might insist that they are characterized by an increased flippancy and another that they give evidence of unusual seriousness. Both would be right.

ON THE ONE HAND, we have a generation that has an almost exotic love of dancing, yielding itself to the primitive rhythms of swing music with the wild abandon of the jitterbugs. Yet those who have had the good fortune to share in the confidential quieter moments of these same young people have heard their voices throbbing with a wistful questioning of issues as deep as the structure of society. I have never known a time when young people were as avid to spend hours exchanging interpretations of social issues. Sometimes their eagerness leaves one feeling oppressed that people so young should be compelled to puzzle questions so heavy. One wonders whether their seriousness is not more pathetic than their swing parties are grotesque.

Although these two characteristics of our young people may seem to be in contrast, they spring from the same source in experience. Youth is baffled by the world on which it is entering. One expression of this bewilderment is their attempt seriously to analyze, to understand, and to adjust. Another equally understandable expression is their provision of an emotional escape through violent physical abandon and the almost savage intoxication of swing music. There is something profoundly natural psychologically about their reaction from the highly complex puzzle of modern civilization taking the form of a retreat into the primitive rhythms and gyrations of the jungle. The savage in us never dies, and when the gears of civilization get out of mesh he rises with a triumphant laugh to lead us again into paths where the sheer madness of living reigns undefiled. His resurgence among our youth is but an indication that they are seeking release from the complicated web of circumstance in which they must move but which they cannot unravel.

The immediate fact with which the highschool or college graduate has to wrestle is that he either can find no job at all or must take work of a different kind from that which he anticipated. This is all the more difficult for him because he has been brought up on the usual diet of easy American optimism, promising him success in a world waiting to reward him for his talents and toil. He finds that his environment is decidedly less hospitable than its picture painted for him by parents, teachers, and preachers. He has to unlearn his platitudes the hard way. We need not wonder that sometimes he surges with a bitterness plunging him into extreme denials of the authorities which have deceived him.

Generally, however, he maintains a remarkable stability. Ten years of economic uncertainty have modified the expectations of most of us; and youth has learned to discount its cut before the event. In some

cases this goes to the tragic limit of destroying all ambition, but not in the majority. Most young people will work at what they can get, keep their eyes open for a better chance, but hang on to what they have for as much security as it can assure.

WHEN IT COMES to the question of what we can offer them to help them through their adjustments, I should like to suggest that both home and school still have the central opportunity to serve their basic needs if we have skill enough to do it.

The home has two invaluable contributions to make. It can provide emotional security and it can demonstrate qualities of living that hold their own in the midst of all kinds of outward events. As for the first, it means that, beset by many kinds of insecurity, the youth finds in the primary social group one set of people on whom he may depend, who know him as an individual, who accord him a respect based on his own personality, and who give him an understanding that bolsters his whole morale. What the second means is that he finds among those whom he knows most intimately a stable ideal, a kind of living that gives him faith in man's capacity for nobleness, an achievement that prompts the swift response of emulation: "I want to be a person like that!"

The school must play its role more circumspectly. Ostensibly it has a single aim, to give its students a true and comprehensive account of the community in which they must live. Its work is complicated by the fact that it is caught between the truth waiting to be told and the unwillingness of the community to have it told. Education is a compromise between facts and conventions. If our schools are genuinely to serve our youth in their present need they must have the courage to bring their interpretations closer to the facts with which their students will actually have to cope. This means not only a more incisive teaching in the classroom but also the organization of the miniature society of the school into a pattern giving the students as close a reproduction of conditions they will later have to meet as is practicable. From the social point of view the school can give our youth correct information and direct organizational experience that will cultivate in them productive social attitudes.

While we are naturally solicitous about these young people and their prospects we shall do them no service if our solicitude hampers them in facing their own problems and achieving their own solutions. We must have faith enough in our own flesh and blood to allow them the freedom through which alone they can discover their own strength. To be shocked by them will merely encourage their excesses. To patronize them will alienate them. They must be free to experiment and find their own answers to the questions life has posed them. We can only hope that they will succeed. In so far as they do, they will be an advance on us.

The Child and His Music

By WILL EARHART

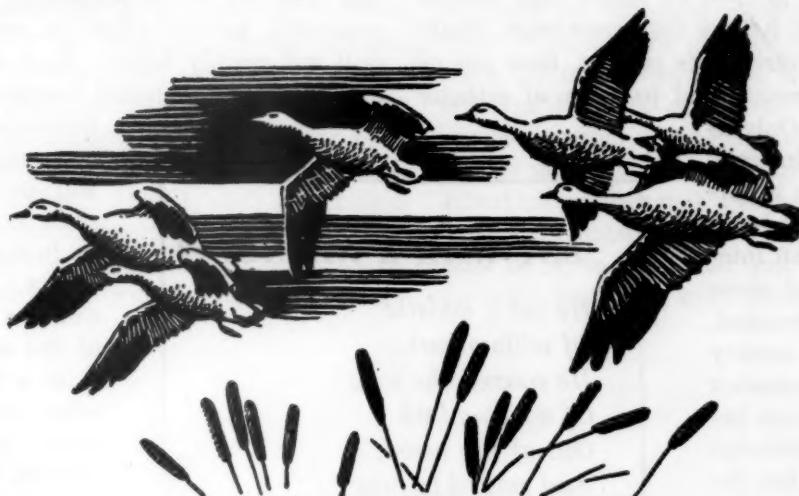
MOST parents—possibly all mothers—want their children to "know something about music"; and all human beings, young and old and of every clime and nation, are attracted to music, simply because it gives them more or less pleasure of a more

or less profound and memorable kind. But when parents thus musically disposed undertake the further musical development of this naturally musically disposed child, and when music teachers, public and private, undertake the same task in schools and studios, disappointments and frustrations often follow. Never, it is true, can these be wholly avoided; never can parental dreams and childish ecstasies be entirely fulfilled; but better results than those we do attain should surely be possible.

Two modes of intellectual functioning need to be distinguished in order to form a basis for our discussion. From various angles of approach these may appear as knowing in contrast to willing; as action in contrast to reaction; as perception in contrast to judgment; as knowledges and efficient skills in contrast to wisdom and moral and esthetic preference; as the world without, the *objective*, in contrast to the world within, the *subjective*.

Education is more or less blind if it confuses these two modes of our conscious life; is more or less distorted if it seeks development of the one in comparative disregard of the other; is more or less stupid if it assumes that strong development of the one automatically entails adequate development in the domain of the other.

Yet education has suffered, in a measure, as indeed has the whole world, from a more or less undeliberated acceptance of all these errors. The "knowledge-is-power" doctrine has propelled us toward striving for knowledges and efficient techniques and skills. It is believed that this doctrine will get us on in the world and improve our material conditions. However, it will not make us more rich and humane in spirit or develop us into a nation of finely cultured, moral, and esthetic



quality. And all the while we have cherished the naïve idea that once we knew enough and were efficient enough and were producing enough, the humane and cultured millennium would suddenly appear fully formed. Or, if and when we have distrusted so naïve a

hope and have felt that the esthetic and moral side of our natures needed specific attention, we have assumed that the two modes are at least separated into water-tight compartments. Of course, not all the evil that might possibly result from this shallow and thoughtlessly adopted notion does actually come to pass, because after all a human being is a unitary being, and is sensing, perceiving, thinking, feeling, preferring, judging, all at once and at every moment. The esthetic and moral judgment of a child, for instance, is not asleep when he is giving attention to the arithmetic lesson. He is observing that the teacher's voice is pleasant or harsh, that her new dress is attractive in color, that she was unjust in her reproof of Henry, that James was a square guy in his dispute with John, that the teacher's mouth is grim, that the shadows on the windows are interesting, that arithmetical figures have attractive curves and shapes, and so on. All of these responses represent esthetic or moral judgments; and these have much more personal meaning, are of much more far-reaching importance in the development of the child's character, than the facts of arithmetic, which are, comparatively, bent toward knowledge and efficiency.

Now, no evil arises because factual content is presented as such. No one would advise that arithmetical instruction as such should be abandoned. The evils that follow arise from the fact that we fail to recognize, first the constant presence, and next the overwhelming importance, of the esthetic and moral observations, casual though they are, which the classroom situation brings forth.

Primarily, we would emphasize the fact that esthetic values, meanings, and qualities are not intrinsic in

the objects or facts themselves. Rather they are interpretations by which the creative human personality, in obedience to persistently felt needs, purposes, desires, and ideals, is fashioning itself. Color and sound, for instance, as physical vibrations, are simply physical events until esthetic meaning is put into them. "Cain killed Abel," known purely as an event that occurred in the past, arouses no horror and kindles no moral revulsion. It follows that knowledge, whatever the bulk and nature of its content, does not of itself contain the elements and patterns of esthetic and moral responses. Only as we select, prefer, discriminate, reflect, reject—only as we affirm esthetic and moral judgments—do we build an integrated personality and move toward that stability, wisdom, and fine culture that society seeks. Only in the possession of these powers does man become free. Not the knowledge and skill he acquires, but the taste, culture, and wisdom he attains, therefore become the truest measure of his progress.

The problem of promoting musical education and culture, and of developing human culture through music, may now be approached from this standpoint.

A FUNDAMENTAL MISTAKE often made arises from the almost universal fallacy that greater knowledge of music or greater technical skill in producing it is the sure path to advancement in musical taste and to those fine musical sensitivities and enjoyments that mark the musically cultured person. All that has been said above controverts such a belief. But if more concrete evidence were needed, one would need only to look at the child—all too easily found—who evinces increasing distaste for and rebellion against music even while he progresses in knowledge and skill. If that is not enough, one could observe the lovely musical sensitivity of many a true amateur who has little musical erudition, and contrast it with the musical and personal vulgarity of many a highly schooled and very proficient "jazz" or "swing" band player—or, perhaps, with the sterile pedantry of many a musical scholar. Against all evidence, however, the belief persists; and from that stubborn conviction many a child has been driven to another and yet another term

of lessons, has been condemned to hours of mechanical and fruitless practise, or has been led to concert halls to be uplifted by music, until a lifelong antagonism toward "arty" music has been firmly developed in him.

Knowledge and skill are to be desired, but they are sterile unless they are agencies for the expression of feeling. If sensitivity and affectionate discrimination and taste are active toward all the musical elements presented, zealous effort to acquire knowledge and skill will readily follow. Each advance, in turn, will then bring new musical features before the esthetic

perception; these will arouse new warmth of response that will in turn encourage the child to make a greater effort to further his technical conquests. Education then becomes a "pleasing adventure of the mind." But when the child is forced to gain knowledge and skill without the desire for expression of his feelings, then his musical "conquests" become drudgery. Promissory notes issued to the child are then, as we have seen, likely to be dishonored; but even if they should not be, a deplorable educational waste is going on throughout every day of the extended contract. For sensitivity, discrimination, taste, affection, develop through exercise, and will not grow without it any more than will knowledge and skill. Differing from knowledge and skill, too, *this culture is the end in itself that we seek*. It is a state or power of the spiritual body. To delay, hinder, or thwart its exercise results in its atrophy as surely as hindering or thwarting the activities of the physical body would result in its atrophy.

From the very beginning, musical instruction must be presented to the esthetic ear and esthetic interest of the child as well as to his physical ear and his rational understanding. And this is not difficult. Mere tones—single tones—are attractive. They may be loud, soft, long, short, coarse, pure, harsh, mellow, gruff, grave, high, thin, piercing, sweet. Their rhythmic patternings, their melodic undulations, are of infinite variety and fascinating appeal. If the child is not permitted to feed himself on these colorful experiences—little experiences, hardly rising above the level of sensory delights—then the child will certainly find

BOY WITH A WHISTLE

*He cut a whistle
Of willow bark;
He coaxed the song
Of a rising lark
Out of the wood,
And smiled to hear
The notes come crooning,
Sharp and clear.*

*He cut another
The selfsame size,
And with laughter—
Brimming eyes
He played a tune
No one had heard:
He was the singer,
He the bird.*

*And he never waited
To tell me how
He peeled the bark
From the willow bough!*

ELEANOR A. CHAFFEE

no sweetness of reward in music and any outward "progress" he may make will surely be matched by tragic inner failings and wastings. In driving him toward far objective ends we sacrifice precious inner results that lie immediately beneath our hands.

FINALLY, we should not overlook the truth that esthetic judgment need not be exercised on musical masterpieces in order to develop genuine culture. Even on the lower sensory level, exercise of warmly disposed, sensitive discrimination produces a certain culture—as it does, for instance, in the tea-taster, or in the appraiser of perfumes. In connection with material of far more esthetic appeal, such as musical tones, even greater cultural discrimination is produced. Moreover, it is at the very roots of all genuine musical culture; for fine sensibility with respect to the very

stuff of which music is made is an indispensable part of "musicalness." A child who is sensitive to the tuning and voicing of the piano, and to every quality of his tone, has attained far more than one who plays a difficult recital piece but is insensitive to tuning and voicing and to tone quality.

Therefore, mothers and teachers should not want so much of objective attainment and should want more of subjective growth. Pride and the desire to show off may possibly at times lead them to urge children to such objective "progress." More dangerous, however, is a better motive—but one that leads to just as bad results—namely, the belief that esthetic salvation requires such a course. Can we not be wiser? Let us be content to let every child be the true artist that he is, *in kind*, and quit the effort to make him an imitation artist, even though of higher degree.

IN 1933 MUSIC HAD BEEN DECLARED a "frill" and dropped from the curriculum of the schools of a city with a population of 35,000. In 1936 the parent-teacher associations, functioning through their city council, through cooperative action reinstated music in the schools and with an enlarged program. Petitions to the school board, community meetings with out-of-town speakers, delegations of parents meeting with the school board, and much good publicity in the local newspapers were the most effective procedures. The teachers worked shoulder to shoulder with the parents, and pupils aided in various ways.

The results? They will accumulate through the years, but already the children are profiting by a richer school experience; the schools are contributing to community life through concerts and festivals; and all of their city is proud of what has been done. Congratulations, parent-teacher associations!

GRACE VAN DYKE MORE,
National Music Chairman.

This Hobby Business

By DOROTHY L. JORDAN

IF YOU have a shuddering repulsion for soft, fuzzy caterpillars; short, fat, oozly, woozly worms, or long, skinny ones; slimy slugs; hard-shelled beetles; snails; toads; grasshoppers and locusts—let me tell you that by the time Junior and Jane reach their teens you will have been cured! Junior will then perhaps be a regular patron of the city's junk shops, and Jane no doubt a collector of movie actors' photos, the creeping collection long since a thing of the past.

But to go back to babyhood—and worms. The first time we gained actual knowledge of the creeping collection in our home was one evening when three-year-old Daughter was fast asleep. Putting a little garment into her bureau drawer in the dark brought the first evidence. There they lay, snug and fat and fuzzy, in the folds of a dress—three yellow and one brown caterpillar. Upon being questioned the next day, Daughter readily admitted putting them there to "sleep," and tears threatened for fear we had destroyed them. Do you think we had? No indeed! Instead, they were placed in a jar with a punctured lid. And so, at three, she began "making collections." As long as she kept them in a jar, no one cared very much; she liked to have them under glass, easy to see. But with Brother it was different; they were all right in jars at night for safe keeping, but by day one might find him anywhere about the house or porch "training" a caterpillar to follow him, or a grasshopper to jump through his hands. Indeed, Mother has learned to watch her step when Sonny is around.

"Look out, Mother!" he shrilly cries, "Brown Racer is under your chair." Or, "Hold still, please, Mother, Grasshopper Green is on top of your head." Have you ever held yourself rigid while the grasshopper's legs were disentangled from your hair by a grubby little hand? Well, you've missed a thrill otherwise.

But thanks to Nature, a boy's hobby seems to be short-lived—and a girl's too. For instance, when you have at last thought yourself a regular sport and pal because you've gotten up enough courage to pick up a locust to add to the collection, you overhear Brother in conversation with a boy who is holding two mysterious-looking ten-pound sugar bags. The jar of caterpillars, frogs, ants, and so forth is being traded for something new.

"What in the world have you now?" you ask, as Brother drags the aforementioned sugar bags right smack into the middle of your clean kitchen floor.

"Bottle-caps," he tells you, with enthusiasm.

"Bottle-caps?" you echo, in amazement. "What good are they?"

Brother does not waste words arguing, but then and there you get your first lesson in the twenty or more different things that can be made from bottle-caps. See! The sugar bag is being held up from the bottom and out they roll at your feet—ten, twenty, fifty, one hundred, two hundred (about six hundred and fifty to a ten-pound bag). Then begins the lesson: Why, just think of all the bridges he can make, of all the train tracks and tunnels—to say nothing of the fact that five caps, a piece of wood, and a few nails will make a car (the fifth cap, of course, to be used as the steering wheel). Finally, with a sigh you relent and let him keep them, with the understanding they are to be put away when he is through. However, even this seemingly harmless hobby will have its disadvantages, for Brother is very likely to set his goal at two thousand or more caps, making a dive for the soft drink stand the minute you enter a store, and embarrassing you by poking in the gutter for more caps on the way home, with torn pockets and hose rolled down to accommodate the extra ones. So much for bottle-caps.

There are other hobbies which fascinate our boys and girls. A pile of apparently worthless junk on the boys' side of the back yard behind the grape arbor does not mean, as one might suppose, that we have cleaned out the cellar and await the junkman. No; it is merely evidence that Brother is getting ready for the soap box derby. And you will notice that after he has finished the job, the remaining trash is simply *that* to him and he offers no resistance when the trashman calls for it.

One can never tell to what a child will take a fancy. We once knew two little eleven-year-old boys—twins. They lived in a fashionable section of the city. To them a dollar was no more than a dime would be to our youngsters. Would you believe that one of these boys came over one day with several dollars' worth of toothpicks and generously distributed them around the neighborhood?

"But why did you buy them?" I asked.

He looked straight into my eyes and said, very solemnly, "I bought them because I liked their shape."

HOBBIES OF THE TEEN AGE may not be quite so dramatic, but they too can get you "jittery." Picking up a letter and finding part of the corner torn off because

Sonny has (without requesting permission) removed the stamp; or finding Junior spellbound by a handful of agates while a strange boy joyously pedals away on the old but still rideable bike, for which you had scraped and added two dollars to Junior's eight so that it might be purchased—these are incidents that are guaranteed to upset you. And maybe it's just your imagination that Sally and her sister are doing their geometry homework between the covers of a movie magazine, clipping out Allan Jones, Bing Crosby, John Boles, or other "dreams" between problems—hitching their wagon to a star, so to speak. What about hitching rows and rows of said stars to the walls and over doorjambs of their room on Saturday morning, with beds unmade and clothing thrown helter-skelter—ever had the experience? Of course, no words in any language could exactly describe the wave of emotion sweeping your whole being the day you returned suddenly from town to find the Sophomore Club mixing chemicals in your favorite aluminum saucepan with your best silver ladle. You'll probably remember that day all your life—and Junior will, too.

Thus we go through a hectic life with our youngsters. But whether it be worms or toads, bottle-caps or toothpicks, coins or stars, this hobby business, to say the least, is a great help in the preserving of our sense of humor—that very necessary asset for all parents, you know.

In all seriousness, it is surprising how much attraction even apparently worthless objects hold for children. One little girl had mounted on a large sheet of cardboard fifty-two weekly street car passes. This display was unique in that each pass pictured some interesting place or building in the National Capital or depicted an historical event. Another display was an arrangement of the common marble, all sizes and colors, in a large jar. Share your child's hobby with him, and you'll have lots of fun peering behind the hobby into the child mind; you'll get a thrill out of his dancing eyes and eager voice as he proudly displays his "collection," for the young hobbyist takes his work very seriously.

From just such simple beginnings as collecting beetles, grasshoppers, snails—yes, even oozly, woozly worms—may be developed healthy interests and skills which may be formed into lifelong pursuits that will yield great satisfaction. It is believed by educators that activities which arise from the child's own desires are the most worthwhile. And "hobbies" do arise from the child's own desires. They provide him with opportunities for *experiencing*, and out of this *experiencing* he becomes interesting to himself and to others who share his love for making things or collecting them. Children who have hobbies usually have few "idle hours." Their days become important, the activities of each day bringing a fuller, richer enjoyment of life.



Conserving the School Child's Hearing

By HORACE NEWHART

IN VIEW of the importance of the possession of normal hearing in the development of a personality which will insure one's educational, economic, and social success, it is to be deplored that the ear has been more neglected than any other part of the human body. Not until recent years has this fact been appreciated. The attitude of the average physician, educator, and parent has been largely one of indifference toward an important problem closely related to both health and education—a problem which has received the serious consideration of only a relatively small number of otologists and others interested in the conservation of hearing.

It is during the school age that well-directed work in the fields of preventive and corrective treatment is most effective. During this physically responsive and mentally impressionable period, millions of individuals are grouped under conditions most favorable for daily observation and for the early detection of bodily defects and pathological tendencies. They are under such guidance and discipline that the most satisfactory results in promoting individual and public health can be attained. This does not imply, however, that the preschool child should be neglected. The Summer Round-Up has clearly revealed the importance of closer health supervision during infancy and early childhood.

In connection with conserving the hearing, every parent should be informed as to the commoner symptoms which suggest conditions that may cause serious hearing loss. These include frequent colds; recurring attacks of earache, with or without discharge from the ear; unusual noises in the ear; mouth breathing or noisy breathing, especially during sleep; inattention and mistakes in carrying out instructions, evidenced by requests that words or sentences be repeated; failure to properly pronounce common words; and weariness before the day is over. Such symptoms suggest the need of an early examination of the ears by an interested physician who is competent to make hearing tests by modern methods.

Factors Causing Neglect of the Ears

THE EAR, because of its deep location in the skull, has been especially inaccessible for purposes of scientific

study, examination, and treatment. Until very recently the medical profession has lacked knowledge concerning the causes and nature of many ear diseases which result in impaired hearing. It has been relatively much easier to study and successfully treat diseases of the eye than of the ear.

Nature has given us at birth an acuteness of hearing much greater than we absolutely need in the ordinary contacts of life. Because of this fact persons not infrequently lose a considerable amount of hearing in one or even both ears without being conscious of the deficiency. This is especially true if the hearing impairment begins and progresses without noticeable pain, head noises, discharge, or other symptoms. Consequently, it too often happens that when a person finally seeks medical aid for a hearing defect which has become noticeable it is too late to obtain the best results from treatment. This accounts for the widely prevalent mistaken idea that if once the hearing has become impaired, little or nothing can be done to restore or preserve it. This fallacy has caused much neglect of the ears. Another common but erroneous idea which has caused many to neglect their ears is that a hand-capping hearing loss is caused by old age. This is fundamentally wrong. While it is true that there normally occurs after the age of 25 years a slight, slowly diminishing ability to hear the higher tones, this does not seriously affect the hearing for ordinary person-to-person conversation. Other causes, such as the harmful effects of general diseases—impaired kidney function, degeneration of the blood vessels, diabetes, syphilis, tuberculosis; focal infections in the form of sinusitis, chronic tonsilitis, pyorrhea, chronic inflammation of the middle ear often neglected in childhood; prolonged exposure to loud noises; the poisonous effects of tobacco—these and many other causes have been operating over a long period to produce deterioration of the hearing organ. On the other hand, many persons in good health retain practically perfect hearing to an advanced age.

An important factor in causing neglect of the ears is found in the fact that our older methods for detecting and measuring hearing loss have been too crude and inaccurate to disclose slight deficiencies. Such losses often are highly significant since in many cases they indicate the presence of diseased conditions which,

if neglected, lead to serious loss. This is especially true in childhood but applies also in adult life.

A New Era—The Audiometer

THE DEVELOPMENT of the audiometer, an instrument for accurately detecting and determining the degree of hearing loss, marked the beginning of a new era in our knowledge of ear diseases. Through its application in research and clinical practice it has revealed many new facts in relation to hearing:

1. The audiometer has disclosed a surprisingly large number of individuals who have a demonstrable hearing deficiency which often was entirely unsuspected. It has proved to be several times as delicate in detecting hearing impairment as the older tests, including the watchtick, the acoumeter, tuning forks, the whisper, and the conversation voice, as ordinarily applied.
2. Its use has proved that slight degrees of hearing impairment among school children, frequently overlooked by parents and teachers, cause repeating of grades (to the discomfort of the taxpayer and the embarrassment of teachers and parents), speech defects, an inferiority complex, and behavior problems.
3. Through its use studies have been made possible which have revealed that retardation occurs at least four times as frequently and speech defects are found eight times as often among those with hearing deficiencies as among normal hearing pupils.
4. Wide experience in the application of the audiometer by otologists and educators has proved that the periodic testing of the hearing of all school children affords the most effective means of preventing deafness on a large scale through a comprehensive, organized attack on this long-neglected problem. The use of the audiometer which screens the entire group results in the early detection of those pupils who have a significant hearing loss, and so makes possible the prompt medical corrective care and the educational readjustment of those children discovered to have a potential or existing significant hearing loss.

Magnitude of the Problem

ON THE BASIS of the results of several million audiometer tests, it has been conservatively estimated that there are in the United States approximately ten million persons who have a demonstrable hearing loss. Of these ten million, three million are of school age; of these three million, three hundred thousand already have a hearing impairment sufficient to handicap them in their school work.

For our purpose we would define a significant hearing deficiency as any existing or potential hearing loss

which may interfere with the acquisition of normal speech, a fair education, and a personality such as will insure a reasonably successful life. The incidence of a significant hearing deficiency among school children varies from 4 per cent to more than 13 per cent. This wide variation is caused by differences in the economic and hygienic conditions in the home, geographic location, climate, season, the care with which the tests are made, and other factors. The highest incidence is found among underprivileged children, especially those in rural areas.

These figures indicate the magnitude of a problem in whose solution the parent and teacher must assume equal responsibility with the family physician, pediatrician, and otologist.

Objectives of Hearing Tests

THE PURPOSE of the regular, periodic testing of the hearing of all school children is not primarily to single out those pupils who are obviously handicapped. These are already known to the parents and teachers. Out of a mistaken sense of pride some parents very unwisely try to conceal their children's hearing defects as long as possible. The known hard of hearing pupils usually have been given physical and educational care according to their individual needs. Practically all of our states make liberal provision for their seriously deafened children.

The larger and more important objective, viewed from the broader standpoint of prevention and conservation, is the early discovery of those children with overlooked hearing deficiencies by a screening-out program which includes the entire school population. Such procedure today is recognized as an important function of the school authorities and can be most efficiently and economically carried out on the school premises by the use of special apparatus now available. This screening cannot be done efficiently by the family physician, who is not equipped to render this service though he were inclined to do so. His function and that of the family otologist is to diagnose and treat those pupils with hearing deficiencies discovered by the school physician, nurse, technician, or teacher, whose duties are limited to applying the tests.

Simple hearing tests of the preschool child are an important feature of the Summer Round-Up. Because of the difficulty in securing accuracy in testing the hearing at this age, it is important that the tests be made without haste by experienced, interested persons in an environment free from interfering noises and other distracting factors. An individual test with a simple pure-tone audiometer is accurate and consumes only a short time. All pupils found to have apparently subnormal hearing are checked by a second test. Those now found to have a definitely significant loss in one or both ears are reported by the school nurse or teacher to the parents as needing an ear examination by the family physician or otologist.

The educational care of the child having a deficiency in hearing calls for the understanding guidance of the teacher, the assignment of a classroom seat most favorable for hearing and speech-reading, and, if necessary, special instruction in lip reading and speech correction. A last step for the severely deafened child is enrollment in a special class for the hard of hearing in a residential or day school, to be continued only for such a period as will give sufficient skill in lip reading and voice training to enable the child to continue his schooling with normal children. To educate a hard of hearing child with deaf children is a grave error.

The routine, periodic testing of the hearing of the school population by the audiometer has been satisfactorily used in many communities since 1926. Its application has already resulted in a material reduction in the number of individuals handicapped by hearing deficiencies. Nevertheless, the majority of educators, physicians, and parents are not familiar with the simple technique employed and therefore do not fully appreciate the importance of making this work a feature of every school health program. As yet, relatively few children are receiving the benefits of this procedure.

Obstacles to its general adoption are, first, the lack of knowledge regarding its value, and, second, the seemingly high initial cost of the necessary equipment.

The first barrier can be overcome by a vigorous cam-

paign of education among and by parents and teachers who are aware of the importance of normal hearing in the total development of the child. The second obstacle—the cost of equipment—is eventually counterbalanced by the reduction in the tax burden caused by pupils who repeat grades because of overlooked, neglected, or uncompensated hearing defects.

Much that has been accomplished in raising the standards of public school health work has been stimulated by the interest and activity of parents and teachers. The value of these efforts to the present generation and to our future citizens in terms of better health, economic and social security, and happiness cannot be overestimated. Increased awareness of the hearing problem, together with increased interest in securing the adoption of the periodic testing of the hearing of all school children by modern, scientifically approved methods, will make possible still further progress in the early detection and prompt medical and educational corrective care of children having hearing deficiencies. Modern otology is rapidly becoming less tolerant of the defeatist attitude which has so long prevailed with regard to the ear. It now demands that every child be given an opportunity to keep in contact with the world and its human voice. Helen Keller, deaf, dumb, and blind, is credited with having said, "Above all other senses, I value the sense of hearing."



Books In Review

How to LIVE. By Irving Fisher, LL.D., and Haven Emerson, M.D. Funk and Wagnalls, New York, 1938. 422 pages. Illustrated. \$2.50.

THIS book, in its 20th edition and 450th thousand, has been a staple in the hygienic diet of the American people since 1915. In this 20th edition it follows in general the lines of previous editions, but with certain changes in organization and approach. The book consists of two principal divisions—the book proper, in four parts, and the 32 appendices. The appendices constitute, roughly, 60 percent of the bulk of the book and 90 percent of its value. They are contributed by 27 well-known authorities in their respective fields and they are packed full of interesting and important information and references to source material for those who care to go further in the study of health and hygiene.

As for the book itself, it is best described in the following paragraph from the preface to the 20th edition:

"The present book is unique in being in many ways radical in its recommendations and yet based on the work of conservative advisers. This paradox is easily explained. Each expert is likely to be a pioneer in his special field, appearing to stand almost alone until the world has caught up with him. It has been our purpose not to wait so long. Pioneering in the science of hygiene is advancing on every front, and when all the conclusions are put together they necessarily present a striking contrast to current customs."

The most radical recommendations are those for sleeping nude and for the so-called four-class diet, consisting of eating by instinct, within the limitations of a so-called four-class diet containing only raw fruits, raw nuts, raw greens, and dairy products. Those who cannot take the rigors of this recommended diet are reluctantly advised that they may add eggs and honey to make a six-class diet, and in cases of extreme necessity, cereals, potatoes, legumes, and other vegetables to make a ten-class diet. Among the vegetables customarily eaten cooked which are recommended to be eaten raw are asparagus, beets, beet-tops, Brussels sprouts, cauliflower, peppers, parsnips, spinach, swiss chard, and turnips. In this diet, and in



other advice about eating, great emphasis is placed on abstinence from flesh foods, a fact readily explained by the presence among contributors of Dr. J. H. Kellogg of Battle Creek. The authors, while acknowledging that sports are the best form of exercise, emphasize the necessity for setting-up exercises, contrary to the current trend among physical educators. Considerable emphasis is placed upon proper elimination. Too much stress is laid upon acid-ash and alkaline-ash foods and the "acidity" of the body. Few physicians would agree that it is wise for a patient to make his own chemical tests, with the aid of litmus paper, from day to day, as recommended. More stress is laid on individual variations in this edition than in previous editions. Nevertheless, 18 more or less rigid rules for health are laid down, among them emphasis on bathing in cold air and cold water, both procedures which many persons cannot tolerate. The authors have wisely advised the adoption of their radical rules gradually instead of suddenly.

While the recommendations in this book are based on the late work and the advanced opinions of highly regarded scientists in their several fields, it would seem that there is little likelihood that the recommendations on how to live will be widely adopted and consistently practiced. Some of them as presented are confusingly similar to the theories of food faddists, especially the emphasis on the acid-alkali foods and the advice about tending to restrict the diet to small variety of individual meals, although seeking great variety over a period of time within class limitations. However, the book is worth having for its reference value, since the 32 appendices are packed with valuable information from authoritative sources.

—W. W. BAUER, Director
Bureau of Health Education
Chicago, Illinois

HIGH, WIDE, AND DEEP. By Madeline Dixon. The John Day Co., New York. 1938. \$3.00.

HIGH, WIDE, AND DEEP, by Madeline Dixon, is a book that should irritate the scientist and that amazingly enough interests him instead. It ought to irritate him because of the author's unwarrantably complex interpretations of child behavior that is in all probability very simple and circumstantial, her naïve acceptance of such outworn concepts as the theory that the observation of modern children will throw light on the behavior of primitive man, and perhaps most of all by her implicit conviction that in order to place himself at the child level, an adult has merely to imagine how the world would seem to him if he could slough off the husks of his adult experience while still retaining his adult mind with its tendency to philosophize and symbolize. Paraphrasing the title of Miss Dixon's earlier book, I might say that I do not believe "children are like that." And yet, somehow, the book holds one. The children described have much the same relation to "real" children that the little animals in Walt Disney's *Snow White* bear to "real" animals, and they also have much the same kind of elusive charm. This unreality does not lie in the facts themselves but in the interpretative setting that is given them. It is as if an intelligent and imaginative adult were to observe some action on the part of a young child and say (as I think the author has done) "If I were a child and did this it would mean thus-and-so." The joker lies in the conditional clause, *if I were a child*. For it is essential to the stated consequent that the basic condition be fulfilled, that the *I* remain invariant though changing its position, that the adult remain an adult when taking the place of a child. The result, like *Snow White*, is an adult's phantasy of a child-world; and again like *Snow White* the phantasy, if artistically sound, may be more moving and in a sense more convincing than the bald photographic facts.

Let us turn now to the book itself. Part I, which is based on the author's experiences with a summer play group of ten children between the ages of two and five years, is written from the point of view expressed by Schiller, "Deep meaning oft lies hid in children's play." This the author has elaborated from the twofold standpoint of meanings and needs. Her thesis is that in children's play the skilled observer can find evidence of the heights of creative expression, the depths of emotional experience, and the breadth of interests and of social interaction. Episodes from the play life of the ten children are selected and interpreted to illustrate this point of view. The style is vivid and fast moving; as you read, the events stand out with almost startling clarity. Under the author's pen the characters come to life, but not quite to real life. The scenes are a bit too carefully staged, the little actors go through their roles

with too finished a technique. It is a good play, written with the fidelity to life situations that a play of this kind must have. Nevertheless, a play it is.

Part II is based upon the study of children in their homes. Here we have a distinct shift in emphasis from the interpretative material of Part I to a more positive expression of the author's views on the training of children. She stresses the importance of a tempo of life that is suited to the child's level of development, of arousing a feeling of real security through independence and self-confidence as opposed to the false security that comes from a cotton-wool life of overprotection, and of obedience to a few simple rules as a means of achieving freedom for other decisions that the child should make for himself. All this is a refreshing change from most of the books on child training, in which the tendency is to multiply rules for the perplexed parent to follow, to emphasize details without sufficient orientation through presenting an integrated point of view. The emphasis here is on the goal to be achieved; the precise road to be followed is for the most part left to the judgment of the individual parent. And this is not only sound psychology but also good common sense, since no two children and no two parents are exactly alike and the methods best suited to one may be quite unsuited to another. Better a clear-shining aim than any number of purposeless techniques.

And so I recommend this book to all those who are more interested in gaining a sympathetic viewpoint toward children than in acquiring scientific knowledge about them.

—FLORENCE L. GOODENOUGH
Institute of Child Welfare
University of Minnesota

THE YEARLING. By Marjorie Kinnan Rawlings. Charles Scribner's Sons, New York. 1938. \$2.75.

WE READ so much about parents and children in scientific cold print that *The Yearling* by Marjorie Kinnan Rawlings comes like a breath of poetry with its delineation of the subtle and beautiful relationships existing between a father and his son. One wonders why parent education groups do not shelve their outlines of study and discussion units and set themselves the pleasure of learning through novels written by such understanding authors.

There is Ma Baxter, almost overwhelmed with the struggle of living, bursting into tears at her husband's Christmas gift of the alpaca dress, who said, "Seems like being hard is the only way I kin stand it."

And Jody, who stood wide-eyed and breathless before the miracle of nature as his father had always stood, in whom Penny Baxter lived the boyhood denied him.

And Penny Baxter, who could get the best of a deal by simply telling the truth, planning for 20 years to

dig the well that never was dug; sensitive to the unexpressed desires and longings of his still more sensitive son; always loyal to Ma. "Your Ma ain't never had nothin' to do with it and I'm to blame for that, not her. She cain't he'p it, livin' rough."

If one person in a family is sensitive to the many subtle relationships that exist, and desires above all things to help, life need not be too difficult in a household. Always Penny stood between Ma's hard common sense and Jody's sensitivity, not by taking sides or by belittling Ma Baxter's nature, but by easing both son and mother into difficult situations with a minimum of friction. Jody did not lose respect for his mother even when she had to shoot the yearling. She was not to blame. It was Penny who made her do it. It was Penny who anticipated the utter despair of the boy when he thought his father had failed him. Yet he stood firm and waited till Jody came back, broken, no longer a boy, to find healing again in his father's

sympathy and understanding. He had not failed Jody but life had failed him.

"I've wanted life to be easy for you. Easier'n 'twas for me. A man's heart aches seein' his young uns face the world. . . . What's he to do when he gits knocked down? Why, take it for his share, and go on."

Penny's philosophy of "just bein' a mite easy on the other feller" was the leaven that made that poor forlorn household on Baxter's clearing a real home and brought three people into constructive and happy relationships.

One reads the book with laughter and tears and with joy to find how simple and beautiful life can become when loyalty mingled with humor, and love that is understanding, can triumph over staggering odds of poverty and hardships.

—MAY E. PEABODY

Bureau of Child Development and

Parent Education

The University of the State of New York



Guiding Principles



THIS is the second of a series of discussions which will interpret basic principles and fundamental policies for parent-teacher associations as adopted by the National Congress of Parents and Teachers. The Vice Presidents of the National Congress will contribute the articles in this series. It is hoped that through the practical application of these principles the local association will find help in achieving the purposes and aims for which the parent-teacher association exists.

for

PARENT-TEACHER ASSOCIATIONS

of all. Where perfect freedom prevails, this method of solution is easy to attain.

COOPERATION INVOLVES mutual understanding and sympathy. The teacher should understand the problems of the home; and the parent should understand the problems of the school. The teacher's understanding should not be merely of the broad general type which is sociological in its nature. It should be as specific as possible, involving a knowledge of the individual homes of the children. Sometimes poverty or illness or sorrow in the home seriously affects the fitness of the child to attend school. Sometimes language difficulties or customs and traditions derived from another environment make it difficult for a child to fit into a particular school situation. The well-prepared and adequate teacher will seek to know all of these facts and to make adjustments accordingly.

If it is important for the teacher to understand the problem of the home, it is almost equally important that the parent should understand the problem of the school. What is the school trying to accomplish? Why are certain rules and regulations established for the control of the conduct of pupils? Why are certain subjects of study included in the curriculum? Why has the modern school adopted certain methods and procedures that are different from those with which parents have been familiar? It is not to be expected, of course, that parents will have the detailed technical or professional information on all these subjects that teachers have. It should be expected, however, that parents have some understanding of the broad general objectives of the school and that they participate with the authorities of the school in determining the types of control to be used. For example, parents and teachers should determine through conference and agreement such matters as the suitable length of recess periods, the amount of home study to be required, the number and kind of school entertainments to be permitted, the total length of the school day, and the number and kind of extracurricular activities. These are only types of general problems which are of common interest to the school and the home. Because they are common problems, both groups should have responsibility by agreement to make decisions that will be mutually acceptable.

PARENTS HAVE MANY effective ways of contributing to the cooperative endeavor of the home and the

Cooperation of Parents and Teachers

ONLY people who live in a free country enjoy the high privilege of solving their problems through cooperation. Outside of free countries, people either willingly or unwillingly accept decrees which are handed down by individuals or groups in authority within the state. In such places compulsion is a substitute for cooperation.

It is pertinent to analyze the situation which makes cooperation between parents and teachers desirable. It is apparent that both groups have the welfare of children as their ultimate objective. Parents are likely to think in terms of the welfare of their own children. Teachers are obliged to think in terms of the welfare of the entire group entrusted to them. Parents represent the viewpoint of individual homes. Teachers represent the viewpoint and the interests of the state. In consequence of this diversity of view, problems are almost sure to arise. If parents were permitted to settle these problems alone, their solution would be in terms of individual children. If teachers were to settle these problems alone, the solution would be in terms of the group and of the state.

In order that these somewhat conflicting viewpoints may be reconciled, it is important that neither group be permitted to determine policies to the exclusion of the other. Discussion, exchange of opinions, and cooperative action are necessary for the best interests

school. The *punctuality* and the *regular attendance* of children are the prime responsibility of parents. Children who are frequently tardy and who do not attend their classes regularly cannot be expected to do their best work. Disappointments follow tardiness and irregularity of attendance. In addition, children who are not punctual and regular in meeting school obligations are failing to acquire those character traits which they will need after their school days are over. Shiftlessness is one of the very discouraging characteristics of many people.

Parents also have the prime responsibility of rearing their children in such ways as to make it possible for them to attend school in mental and physical health. The school is greatly handicapped in rendering service to children who are mentally or socially maladjusted and who are lacking in physical vigor. Most parents already realize the importance of physical health. It is only recently, however, that attention has been called to the high importance of mental health and of social adjustment. It often happens that through a poor organization of the home children are sent to school without adequate breakfasts or with breakfasts that consist only of coffee and doughnuts. It happens also that children are often so nagged and harassed by their parents that they are in a state of mental excitement when they come to school. Under such conditions children easily become irritable and rebellious. Minor infractions of rules soon develop into serious misdemeanors and lawlessness. Thus the delinquency of children frequently may be traced back directly to their homes. It should be noted, too, that parents who have adequate social and financial resources are often just as guilty of improper treatment of their children as are those parents who suffer from poverty or inadequate social environment.

Parents who wish to bear their share of responsibility for making the efforts of the school successful will see that their children have uninterrupted time for study and a quiet place in which to study. Family conversation, the continuous use of the victrola, or the blaring of the radio will not contribute to good study habits. Nor will children be able to do good work if parents impose too many duties or allow too many diversions which take their children away from their books.

The cooperative parent will freely recognize the teacher's special expertise in her own field and will inculcate in the pupils respect for the school and for the teacher. Without this wholesome attitude of the home towards the school, the child will not have the kind of loyalty which he needs for his intellectual and moral development.

Then, the parent who wishes to cooperate will endeavor to understand what the school and the teacher are trying to accomplish. For example, parents need to understand the meaning of the various report cards which are sent home from time to time. Without this

understanding, the home is likely to find itself in opposition to the school. It used to be the custom, for example, for schools to report the work of pupils in percentages. Then came a time when the quality of work was recorded in letters. Today, in many schools neither percentages nor letters are used; graphs and progress charts are substituted. On such a matter as this, parents who do not understand the purpose of the school are likely to complain and to raise objections which are far removed from cooperative reactions.

Frequently, disagreements arise over methods of promotion of pupils. Formerly, promotions were almost entirely annual. Some schools have adopted a semiannual plan; other schools in recent years have reorganized in such a manner as to make promotions continuous affairs. That is to say, the children make progress through the school at rates suitable to different levels of ability. Under this plan, children do not suffer the humiliation of failure. Those who under other systems would fail, under this new system merely go more slowly than their fellows and take a longer time to complete the school course. Unless parents are fully informed on all these matters, their lack of understanding will inevitably lead to hostility to the school program.

Parents need to know, too, that methods of teaching are constantly changing. One of the revolutionary changes within recent years has come in the field of reading. In good schools, children no longer learn to read by mastering the alphabet and by vocalizing individual words. Experience has shown that to learn to read in the old way is most uneconomical and ineffective. Members of the older generation, unless of their own initiative they have learned a new technique, are slow readers—so slow in fact that it takes them a long time to read a single book. Consequently, they read but very little. In the old school children in the first grade read one book a year. Today they may read twenty or more.

There is a somewhat similar situation in the field of arithmetic. Parents who try to help their children at home are likely to find that they are teaching by methods which are wholly out of harmony with the methods used in school. It sometimes happens that the well-meaning effort of parents serves merely to lead to greater confusion on the part of the child. So it comes about that the cooperative parent needs to know a great deal about the school, its purposes and its methods. There is no other agency so well fitted for giving this information and for creating a sympathetic attitude of the home towards the school as the well-organized and well-conducted parent-teacher association.

THE RESPONSIBILITY of the teacher to contribute to the cooperative endeavor of the school and the home is quite as important as that of the parent. In the first place, the teacher should have wholesome respect

for the child's personality. Fortunately, in the modern school there is a greater understanding of child nature and of child development than was formerly to be found. In the old school the teacher was the dictator, the superior person who imposed his will upon the child by the methods of imperious authority. The good teacher in the modern school thinks of himself or herself as an older brother or sister, knowing more than the child on account of the advantage of longer experience but not necessarily superior to the child in other ways. In fact, if all teachers were superior to all children, we should have a rather hopeless situation. We know that many children inherently have qualities that will in later years show them to be far superior to their teachers.

Out of this greater knowledge of childhood have come marked changes in the conduct of the school. Corporal punishment, for example, has been eliminated from many classrooms. No teacher worthy of the name will speak sarcastically to children or subject them to humiliation. One of the great crimes against childhood comes from lack of respect for personality. Out of this disregard for personality issue delinquency and ultimately crime, and all of the other unfortunate outcomes connected with the lack of respect for human life.

The good teacher, too, will have respect for the home environment of the child. Without this respect the child is thrown into internal conflict and maladjustment because his loyalty to the home is subjected to serious strain.

The teacher in his effort to cooperate with the home

will expect enough of the child but not too much. If not enough is expected, the child will acquire habits of drifting and of shiftlessness which undermine character. If too much is expected, the child is subjected to emotional strain which may lead to serious mental consequences.

IT WOULD be possible to extend to much greater length a discussion of the various ways in which parents and teachers may cooperate. What has been written may be accepted as illustrations of the differentiated and yet unified purposes of the home and the school. Working alone cannot be completely effective. By united efforts in the best interest of the child much may be achieved which otherwise would be left undone or which would be done very poorly.

American education is in a period of swift change. Past practises and present curriculums are subject to serious questioning. What shall be taught in the schools and how it shall be taught will be given a foremost place in educational policy-making in the immediate future. It is not the function of the school to settle these questions alone. It is not the function of the home to settle these questions alone. They should be settled cooperatively by both groups in the interest of a common objective. Consequently, we may look forward hopefully to the growing importance of parent-teacher associations, where common problems may be discussed and solved in accordance with the best democratic principles and in the spirit of the injunction, "Be of one mind, one to another."

THOMAS W. GOSLING



The Family in a Democracy

PARENT-TEACHER STUDY COURSE

IN AN attempt to meet the needs of our day, the National Parent-Teacher presents as its Parent-Teacher Study Course for 1938-39, "The Family in a Democracy," outlined and directed by Dr. Ada Hart Arlitt, Chairman of the Committee on Parent Education for the National Congress of Parents and Teachers. The course is based on eight articles which will appear monthly in the National Parent-Teacher beginning with the August-September 1938 issue. The articles planned for the course are as follows: 1. New Standards for Family Living (*August-September*). 2. The Changed Homemaker (*October*). 3. The Citizen in the Nursery (*November*). 4. The Citizen Goes to School (*December*). 5. Soon We'll Vote (*January*). 6. Whose Quarrels are These? (*February*). 7. Projects and Purposes (*March*). 8. The Forward Stretch (*April*).

The Changed Homemaker

By DORA S. LEWIS

(See Page 8)

I. Pertinent Points

1. To find and conserve permanent values; to guide children without pampering them; to make the best use of all resources, time, energy, money, the abilities and interests of each member of the family group, the community and all that it represents—these are some of the challenges prescribed to the modern homemaker.
2. The family is the center in which desirable emotional attitudes are developed. Families that make consideration for and generous appreciation of one another a part of daily living are developing fine standards for human relationships both within and outside the family.
3. "Changed homemakers" are convinced that effective family living requires the utilization of every resource of intelligence which they can bring to it, along with confidence that family living can always be in the process of becoming something finer, happier, and more meaningful to family members and to society.

II. Questions to Promote Discussion

1. How may homemakers find ways of preserving values which have endured in American life?
2. What are some values which are necessary if a democratic form of government is to continue?
3. How can homemakers help to develop in their children qualities which make for good emotional tone?
4. Contrast the modern homemaker's tasks with those of the homemaker a generation ago.

Helps in Conducting Study Groups

THE PARENT-TEACHER study course, "The Family in a Democracy," is prepared specifically for the use of the study group which is a special project of the local Congress unit. The course is based on a series of articles which will appear each month in this magazine. *Points of interest* and *questions* listed each month refer directly to the article for the month and are planned to initiate discussion. As many of the group members as possible should have read both the article and the outline in order to make the discussion stimulating and interesting.

To the points brought out in discussion may be added pertinent suggestions from other articles in the magazine and from additional sources. The method selected for developing the discussion should be that best suited to the training of the leader and the interests of the group. Continued free exchange of opinion and of questions by all members of the group contributes to the vitality of the study course and should be its dominant characteristic.

Through the study group many movements for the benefit of children and of youth may be encouraged and made more effective, and parents may become more intelligent participants in community work.

Our Contributors

GRANT WOOD, who occupies one of the most influential positions in American art, comes to our magazine not only as the artist but as the educator interested in "Developing Art in the Daily Life of the Child." "American Gothic" and "Dinner for Threshers" are two of his most popular paintings. His paintings tell the story of the countryside and people of his native Iowa—known and loved since early childhood. He teaches art in the State University of Iowa, where he is laying the foundation for a new school of mural painting in which, he says, "the creative student shall have his chance."

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REV. DR. ROBERT J. WHITE, formerly assistant district attorney of Middlesex County, Massachusetts, is dean of the Catholic University of America Law School. Dean White is the author of several books dealing with the law, and a contributor to numerous law reviews throughout the country.

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The second article in the Parent-Teacher Study Course is contributed by DORA S. LEWIS. Before accepting her present position as director of home economics in Seattle, Washington, Mrs. Lewis served the United States Office of Education as federal agent for the Pacific region.

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WILL EARHART, well-known lecturer and writer, is director of music in the public schools of Pittsburgh, Pennsylvania. "The Eloquent Baton" and "Music to the Listening Ear" are among his most notable works. He is a frequent contributor to music journals and bulletins.

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Always an interested and active participant in community activities, especially those activities which concern young people and their problems, **FRANK KINGDON**, president of the University of Newark, New Jersey, is well known to parent-teacher people. Dr. Kingdon was formerly a minister, serving pastorates in Maine, Massachusetts, and Minnesota.

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DR. HORACE NEWHART has practised medicine at Minneapolis, Minnesota, since 1901, and is now a professor in the University of Minnesota. Dr. Newhart has contributed many articles on medical topics, especially on diseases of the ear and prevention of

deafness. He is greatly interested in conserving the school child's hearing and has worked zealously and vigorously towards that goal.

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DR. JOHN M. DORSEY divides his time between teaching psychiatry at the University of Michigan Medical School and acting as assistant director of a psychiatric institute. From his close contact with young people and adults in both classroom and clinic Dr. Dorsey has written a book, *The Foundations of Human Behavior*, which is widely read by both professional and lay people. He is the father of two boys, ages eleven and eight years, who undoubtedly have contributed their share to his great understanding of children.

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DOROTHY KOEHRING, who received her Ph.D. from Yale, has always worked very closely with parent-teacher groups. Her vast experience in childhood education includes the supervision of student teachers as well as instruction in a number of courses in the curriculum for nursery school, kindergarten, and primary teachers.

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DOROTHY L. JORDAN says she has been "scribbling" ever since she can remember, contributing to newspaper "children's pages" as a child, and later contributing to county papers and religious magazines. The mother of two girls and a boy, Mrs. Jordan is a member of the Board of the Maryland Congress of Parents and Teachers. **LOUISE PRICE BELL** is the author of many juvenile and adult books, one of which has been published in Braille. Her articles on foods and on home planning and decorating have appeared in many leading magazines.

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DR. W. W. BAUER, director of the Bureau of Health and Public Instruction of the American Medical Association, **FLORENCE GOODENOUGH**, of the Institute of Child Welfare at the University of Minnesota, and **MARY E. PEABODY**, of the Bureau of Child Development and Parent Education of the University of the State of New York, contribute our book reviews this month. **DR. THOMAS W. GOSLING**, first vicepresident of the National Congress and assistant superintendent of schools in Washington, D. C., contributes the second article of our series on the Guiding Principles for parent-teacher associations.